The Bombay Guardian.

VOL. XXVII.—New Series.—No. 21. SATURDAY, JULY 23, 1881. Rs. 6 per annum in advance with Indian postage Rs. 7-10

PUBLISHED EVERY SATURDAY MORNING.

INTERNATIONAL BIBLE STUDY.

July 31, 1881.——*Luke* XV. 1-10.

"Then drew near unto him all the publicans and sinners for to hear him." I. It is well to note what kind of people were sensible of an attractive influence in Christ. Who are they that try to get as near to him as possible that they may listen to the wisdom of him who spoke as never man spoke? Surely they are the philosophers of this world; the men who have given special thought to the mysteries of life; the men who profess to have such a profound regard for wisdom as to count all worldly honours insignificant in comparison; surely we shall find the doctors of Jerusalem, the Gamaliels, the scribes and Pharisees in this little band that are so eager to get near Jesus.

No indeed; these persons are publicans, i. e. collectors of taxes from the Jews on behalf of the Roman government; and other persons making no profession of religion at all. Who would have thought that these would have been the ones to experience the attraction of Christ's character? What was there in Christ that could possibly give them any encouragement to draw near? Christ was the holy One of Israel, the incarnation of the holy law that these men had been so presumptuously disregarding. Why were such persons attracted to Christ? The simple explanation was that he had shown an interest in them that nobody else had ever shown, and had given them reason to believe that there was salvation for them if they were willing to receive it. They had always been under the impression that between them and the favour of God stretched a broad gulf represented by all the ceremonialism and sanctimoniousness of the Pharisees. This was a ladder that they knew they could never climb. The very position that these people occupied in society was favourable to them in one most important respect; it helped them to think meanly of themselves. Men easily perceive that there are great advantages connected with a high position in society, education, refinement, freedom from disreputable vices &c. &c. and are unable to conceive of any thing in the condition of the disreputable that could possibly be an offset to these. But the greatest of all hindrances to salvation is in the pride of man; and the man that has least to be proud of is the man who is most likely to give heed to the invitations of the Gospel. Here in India the well to do send their sons to Government colleges and enable then to obtain university honours, and then all the advantages that these youths have obtained over the children of the poor and despised 'mahar' is more than counterbalanced as regards the prospect of salvation, by the intensified pride that accompanies them. The first note sounded by the Gospel is this: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." "I thank thee, O Father, Lord of heaven and earth, because thou hast hid those things from the wise and prudent and hast revealed them unto babes." Just in the degree that Christ is in the preaching there will be an attraction of the kind here brought to our notice.

The Pharisees and scribes murmured, saying. "This man recieveth sinners and eateth with them." They thought that this was enough to condemn him and to show that he was not of God. The common people that know not the law are pleased with him and seek his society whom we stand aloof from; and Jesus himself, notwithstanding all his extraordinary pretensions, is content to receive them, and to eat with them. Very likely it was something of a trial to Judas Iscariot, to see his master putting such a needless stumbling-block in the way of the better classes, by receiving these persons. A little of the wisdom of this world would have saved Jesus from making such a mistake. There are many modern disciples who take this view and are careful not to offend the refined tastes of the cultivated by bringing into the same church level, people from the lower strata. In the long discourse of our Lord that follows this charge of the Pharisees, a discourse consisting mainly of parables, our Lord is seeking not so much to vindicate himself in the eyes of the Pharisees to whom it was not given to know the mysteries of the kingdom of heaven, as to unfold to his disciples the principles of the kingdom. The shepherd who, at night, counting his hundred sheep finds one of them missing, becomes immediately anxious about the missing one. Instead of saying I have 99 still, he says, where is the missing one? it must be found; he gives himself no rest until he finds it. The labour of recovering that lost sheep is much greater than that which is involved in the preservation of the ninety and nine. In like manner a woman who has lost one out of ten pieces of silver is absorbed in the desire to recover that one. When the missing sheep or coin is regained there is special joy and congratulation on all sides. What extraordinary anxiety takes possession of the minds of men when they learn that there are some miners in a pit, cut off from all access to the shaft. Men do not comfort themselves at such a time by saying there are nearly four millions in London, but act very much as though the salvation of society were bound up in the lives of these imperilled men. If it is so among us, why should we be surprised that our Saviour cares for those who are lost? why should we be surprised that it is so with God? Yes he cares for the lost; is not willing that any body should be lost.

There is joy in the presence of the angels of God, over one sinner that repenteth. Yes; that repenting one that has had enough of sin and desires to be made free from it, however, and learns that Christ will give him this very salvation, how should he not draw nigh to the Saviour, let who will stand aloof. Love values that which is lost, because in that case there is most for love to do, the opportunity of a greater manifestation.

N. B. Our attention has been called to the fact that some commentators understand in a different way from ourselves Luke xi. 41 in the Bible Lesson for July 17: "But rather give alms of such things as ye have; and behold, all things are clean unto you." Stier, for instance, while he does not deny that the verb is in the imperative, considers that our Lord is speaking ironically, ridiculing the idea that they the Pharisees could make things right by alms-giving. Whedon accepts this view and Neander appears to have held it. We have no doubt that our Lord would have strongly condemned the alms-giving dictated by a self-righteous spirit, as in Matt. vi he condemns the ostentatious way in which some of these Pharisees made their largesses. The ironical view of v. 41 is not the obvious and natural one; Stier does not deny that the verse is rightly translated, but understands that Christ ironically bids the Pharisees do that which they were accustomed to do. But we think there is more to favour the explanation we have given of the passage. The question related to ceremonial cleansing; our Lord saw the table spread by the Pharisee, and pointed out that while they professed to cleanse the cup and platter with their ceremonial washings they defiled them by loading them with viands bought with money obtained under false pretences. It was to their professed piety that these Pharisees owed the honourable and lucrative positions which they occupied, and they took the utmost pains to foster in the community the idea that the best use of money was to make it over to these holy men. Thus they devoured widows' houses. As their piety was a pretence, the pecuniary profit derived from it was "ravening and wickedness." On the principle of restitution laid down in Lev. vi. 1—7, the surrender of this profit was demanded. In the nature of the case it might not be possible to restore it to the individuals wronged; let it then be given away to the poor. In the parallel passage Matt. xxiii. 23, mercy is mentioned as one of the things in which they were notoriously deficient. In Isaiah lviii God tells a generation similarly characterized by hypocrisy to cease from their fasting and undo the heavy burdens and let the oppressed go free. "If thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity and thy darkness be as the noon-day." The parable of the unjust steward, (Luke xvi. 1-12) specially designed for the Pharisees, and so understood by them (v. 14) points out the necessity of being faithful in temporal matters in order that we may receive the true riches "Make to yourselves friends of (with) the mammon of unrighteousness; that when ye fail, they may receive you into everlasting happiness." By using this ill-gotten wealth in doing good

to the poor, they would put an obstacle to their own salvation out of the way, and the prayers of the poor beneficiaries might obtain for them the light of life. Our Lord told the rich young ruler who came to him, to sell all that he had and give to the poor and follow him; and he should have treasure in heaven. In the Greek of Luke xi. 41 we have *ta enonta*, the things contained, lit. the things being within, inaptly rendered in the authorized version "of such things as ye have." They carefully washed the cup and platter and then filled them with viands that others had a better right to.

WEEKLY REVIEW.

—The *Times of India* receives the well-deserved thanks and congratulations of the press of India for the bold stand maintained by it with regard to some of the bogus mining Companies which have been launched here on paper, and whose absurd pretensions it exposed and confounded. An action for libel brought against it only had the result of showing more completely the baseless character of the speculation.

—We earnestly hope that the medical students who amused themselves at the Sir J. J. Hospital by putting an aged Mahomedan under chloroform and then removing his beard and mustachios, will be so severely punished that no students will hereafter be tempted to resort to such methods of amusing themselves. There is enough to hinder the poor Natives from going to the Hospital, without their being exposed to such insults as this.

—The *N. China Herald* publishes an account of a journey from Bhamo in Burmah through the heart of China to Hankow and Shanghai, performed by Rev. Messrs Soltau and Stevenson of the China Inland Mission. They accompanied a caravan.

—We have a letter from the Rev. Mr. Row, from Chudderghaut, to the effect that he has been holding special services there with encouraging results. He has also received cheering accounts of the work at Coimbatore. All who had lately sought the Lord there were standing well. The Coimbatore letter says:

"We were at a tea meeting last evening.—After some singing and tea, you will be glad to hear that we had a testimony meeting. It was indeed a very precious time, for Jesus, true to his word, was with us, and the presence of the Spirit was evinced in the glorious testimony given by so many."

—With reference to the letter of W. E. G. in our Correspondence columns, we remark that there is no question as to the Greek text of Romans viii. 4, but only as to the rendering. The word rendered *righteousness* is *dikaioma*. From the root *diké*, justice, there are three derivatives *dikaiosune*, *dikaiosis* and *dikaioma*. The first is the one most commonly used in the N. T. to express righteousness in the strict sense. The righteousness of the law in Rom. viii. 4, is evidently the righteousness which the law demands, perfect conformity to the law. The same word occurs in v. 18, also in i. 32, where it is rendered in the A. V. *judgment*. It is sometimes used in the plural with reference to the varied demands of the law. *Ordinance*, the rendering of the Revision, sadly enfeebles this noble passage. Is not our correspondent mistaken when he connects Dean Alford's foot-note to verse 4? There is no question as to the words "who walk not after the flesh, but after the Spirit," in v. 4; the question is as to these words as they occur in the Ist verse, where they are omitted in the Sin. and Vat. MSS. The latter portion of the 4th verse is the text for many of the verses that follow.

—Some of the home journals are finding great fault because Government officials in British Burmah are doing their best to promote the consumption of opium, although it is demonstrated that evil and only evil is caused by it. There is a very strong adverse feeling to the traffic entertained by the more respectable portion of the Native community. The *Saturday Review* admits that it would be immoral and unjust to promote the consumption in Burmah, though it tries to persuade itself that the case in China is very different. It seems strange that any body should attempt to mystify himself and others by maintaining that what is perilous to the Burmese is quite safe for the Chinese. A very good article on the subject appears in the *Record*. The *Record* says:

Can any impartial person who has studied the question doubt that China stands towards opium precisely as Burma does? It is by dint of bloody wars that we have forced opium upon the Chinese authorities. We have been the smugglers there, conveying it in our armed ships. We have imposed upon a reluctant people the legalization of this traffic by treaties dictated by superior force. It is admitted that we have introduced the evil into Burma. The proof would be very difficult that we have not been the main instruments of its introduction into China. And what has been the motive? Has it been any pure desire of supplying the perishing Chinese with "a necessary" of life? Has our anxiety been to benefit the millions of that empire with beneficent commerce? Or has it been the shameful and selfish desire to increase revenue regardless of the ruin we were inflicting?

Our English contemporary thinks there is reason to believe that before very long the Government monopoly in Opium will cease in Bengal, and believes that "by this change our national complicity in the most frightful sin that Christianity has ever been guilty towards the heathen world would be marvellously diminished."* It points out however that this good beginning should be honestly followed by abstinence from all attempts to force the drug on China, leaving her free to make her own regulations concerning it.

The evil might still exist; opium might still be produced in India, as gin and whisky are in Great Britain. There is, however, an intelligible difference between leaving production free, and Government stepping in to contract for the production of ardent spirits, purchasing all that is produced, and disposing of the whole supply. This, which would seem monstrous here, is what we have been doing for a good part of two centuries in India.

Some are ready to suppose that the change proposed in the attitude of Government towards the traffice, would have the effect of increasing the cultivation. It certainly would not have this effect if China would avail herself of her liberty to enhance the import duty. We have in Bombay some men of prodigious wealth obtained by the export of opium to China, at a time when the British Government, by main force, kept the Government of China back from stopping the introduction. We suppose that a day is coming when an account will have to be given for these ill-gotten gains, though at present the parties enjoy tokens of honour from the State which helped them to get their money. The *palingenesis* of public sentiment with regard to the opium traffic is likely to make things uncomfortable for many.

* We demur to the statement that Christianity has been guilty of this sin. We hold that Christianity had nothing to do with it except to protest against it.

—In the recent examination held by the Christian Evidence Society, certificates were obtained by Miss Eliza Morris, and Miss Jane Carpenter, of Bombay, members of a class held by Mrs. Mody, at Girgaum.

—The *New Dispensation* takes us soundly to task for our inappreciation of the caricatures of Christian ordinances introduced by Baboo Chunder Sen, but consoles itself with the reflection that "the natural man receiveth not the things of the Spirit of God." There is a good deal of bluster about our "Christian heresy" which reminds us of the language adopted by the Mormons at Utah in speaking of the Gentiles. Our contemporary closes with solemn warning.

Meanwhile we shall go on confounding and irritating every conceited 'Christian' in the land, who failing to understand the higher things of the spirit declares them to be illusory. If a Christian can laugh to-day at Christian Baptism "with opening heaven and a divine voice," tomorrow he may say with the unbelievers. Who is God? I know Him not, I have not seen Him!

—The *Bombay Gazette's* denunciation of Mr. Chas. Cooper M.A., for describing the Europeans in India as ungodly, was extracted into a Madras paper, and there met the eye of Mr. Cooper, who is a Free Ch. Missionary in the Chr. College there. As he had not been lately in Scotland or at the Gen. Assembly, and of course had uttered no such sentiments as had been attributed to him, he was not a little astonished and wrote rather sharply to the Madras paper. The *Gazette* says it got its information from the *Daily Review* of Edinburgh.

—The *Dundee Advertiser* of June 6, gives us information concerning the harmonium of St. Luke's Church, Broughty Ferry. The Rev. W. W. Peyton, formerly of Bombay, is the pastor of St. Luke's, and we have a report of his remarks when it fell to him to announce the decision of the Free General Assembly enjoining the expulsion of the harmonium. Mr. Peyton bowed to the decision, but held to his convictions:

It is to misunderstand the nature of instrumental music to take it out of the hands of the Session and the congregation. 'Praise Him with the sound of the trumpet; praise Him with the psaltery and the harp; praise Him with instuments and organs.' In face of these exhortations, how can Church Courts legitimately forbid the assistance of the harmonium? Our second object was to raise a discussion in our Church Courts on this subject; and this object has been gained. For the first time the Assembly of our Church has had instrumental music broadly before it, and the Church understands it better, and knows that there is a desire for it in the Church. And we must maintain the firm attitude, that the right understanding of the nature of instrumental music as a Scriptural detail of worship will bring all men to see that the introduction of it belongs to the Session and the congregation, and that we put it out of its right place when we carry it to the higher Courts.

It seems that it is only at the Sabbath services that the use of the harmonium is prohibited. The Broughty Ferry Free Church is not the only one that has been transgressing in this particular.

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

NOTICES OF BOOKS AND REPORTS.

The Rev. Prebendary H. Jones, in a paper on Sabbath Observance, in the *Evangelic- Magazine*, thinks that the Fourth Commandment distinctly forbids the doing of any kind of work on the Sabbath, and says that "The most severe people do not go by the law of necessity in their observance of Sabbath obligations; but by the law of comfort and convenience." "It is so extremely uncomfortable to sit down to dry bread and cold meat before an empty grate, on a December Sabbath, that Christians plead it as a work of necessity that they should be warmed outside and inside on the occasion. Of course, if they acted up to their professed convictions, they would find it very unpleasant and they prefer disobedience to discomfort." That is Mr. Jones' way of putting it. He points out that "the severity of the Jewish Sabbath has been abandoned even by those who loudly protest for its observance." We are no longer tied by its letter, he says, although we may admit the principle that we are divinely called to make a marked distinction between the routine of the first and the other days of the week. What man needs is not merely rest, but to be *justified in resting*. The lower animals rest when they please. The do not overwork themselves, but man is tempted to do this. It may seem easy to throw down our tools and say, We will work no more; but if the world around us goes on working, we find ourselves picking up our tools and resuming our work. The charm of the Fourth Commandment is that it surrounds the man who pauses from his work, with an atmosphere of rest, and imperatively protects him in its enjoyment. The world itself sets aside certain periods in which those who are engaged in the same labour, shall cease from it at the same time. Man's procedure in the matter is only an imitation of God's. Social custom says that periods of general rest are desirable; the Fourth Commandment has said that they are divine. The parabolical bringing of God's own in the law, hints to us that we need refreshment and recreation worthy of our relationship to him. With regard to the proposal to open picture-galleries to the public on the Sabbath, he says it would be practically impossible to legislate for the supposed necessities of dwellers in towns without spreading throughout the whole country a fresh spirit of license with regard to sunday observance. "I doubt if the public would continue to distinguish between one place of public amusement and another."

THE *Harvest Field* of July contains an article entitled "The Relations between English and American Methodism in India." The opinion is expressed in this article that the Rev. Wm. Taylor should not have established a new Church organization in Bangalore where there were already a number of Protestant churches among an English population of not more than 5000 or 6000. Even now, it seems to think that if it were possible for the American Methodists to transfer their agents from Bangalore to some less cultivated part of the field, they would further the common interests of Christ's work. "We feel assured that the esteemed ministers now in charge would not have established themselves so near, but not to begin is one thing and to give up another. Congregations cannot be transferred at pleasure, and at St. John's Hill the erection of a beautiful Chapel has added greatly to the difficulties. Yet the question is worthy of the most careful examination."

The tone of the article is out-spoken, but not dictatorial. The writer allows that there is cordiality between the ministers of the different charges. It is not with reference to the English work that he anticipates future difficulty, so much as regards the work among the Natives. "Native agents are most easily supported and Native churches most easily established at places where there are English congregations." We do not suppose that all will agree to this last remark. There may be pecuniary advantages, but after all, of how little account are these compared with other considerations. We acknowledge however that Mr. Taylor's English work was designed by him as an avenue to Native work. It seems to us a pity that there should be such a large ministerial force concentrated in a place like Bangalore. Mr. Taylor was however very much influenced in his movements by what he judged to be the movements of providence, and he generally went where he was urged to go, preached where he was asked to preach, and organized those into a church who requested him to do so. So far as our observation goes Mr. Taylor's work has been a blessing to many, without being a detriment to the churches already existing. It is certain that the other English churches in Bombay have not suffered in the attendance and support given to them, by the establishment of the Methodist churches here. The Baptist church has lost in the last few years, but this is owing to frequent changes in the pastorate. We extract the concluding remark of our Wesleyan contemporary:

"Two courses we think are open to our American brethren. One is to choose the most neglected part of India for concentrated mission work to be supported by the combined effort of all their Indian Churches. The other is for each Church to select the nearest suitable centre which yet remains unoccupied. The first plan is decidedly the best, but the second would be an improvement on the practice now in vogue. No doubt at some of the largest stations our brethren can find room for an additional Mission without trenching on any one's ground, but there are others where the work can be done better by one Society than by half-a-dozen and to these our remarks apply."

WE have received copies of a pamphlet issued by the Rev. T. J. Scott containing strictures on the views of the editor of the *Lucknow Witness* on the subject of Providence. Our readers may remember that we found it impossible to agree with the *L. W.* in its conceptions of this matter, and embodied our dissent therefrom in some articles, a year or two ago. Mr. Scott sent some communications on the subject to the *Witness* which the latter did not publish, and they have accordingly been presented in this form.

WE are favoured with monthly part 60, Vol. iv. No. 13, of the Vedarthayatna or Attempt to interpret the Vedas, containing hymns of the Rig-veda Sanhita 36-44 of the 3d mandala. The hymns in this number, like so many that have gone before them, are filled with laudations of the soma-juice, that stimulating beverage that seems to have constituted such an important and interesting feature in the ancient vedic services. Hymn 40 begins thus:

1. Having extracted the soma we are invoking thee, O Indra. Therefore do thou drink of the sweet juice.

2. Accept kindly the extracted soma that gives wisdom, O Indra praised of many! Drink and swallow the delectable juice.

3. Promote with all the Gods, O Indra, O praised of the people, our sacrifices rich in oblations.

4. These extracted soma-juices that are delightful are running to thy feet, O Indra, lord of the good.

5. Hold in thy stomach, O Indra, the excellent extracted soma-juice——thine are these heavenly juices.

From another hymn we learn that Indra's craving for this liquor was so great that he caused the sun to rise and shine in order that he might obtain it. The ancient poets seem to have been under the same delusion that some of our modern poets have been under, that they would obtain wisdom or intellectual power by such potations.

"REPORT of the Am. Free Baptist Mission in S. Bengal, for 1880-81." This mission is at work in the Balasore and Midnapore districts which contain 3,500,000 people nearly. Work has been carried on for nearly half a century. The converts have amounted in all to 545; present number of members 209; added by baptism last year 48. There are eight churches at as many different stations. There are six missionaries and their wives besides several single ladies. The Report has been prepared with care and judgment and, without any desire to make things appear better than they are. One of the missionaries writes:

The past year has been one in which we have passed through very sore trials. The Devil and all his cohort seemed to roam uncontrollable among this little flock here in the jungles. How often the soul has cried out, "Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they speak and utter hard things; and all the boasters of iniquity boast themselves? They break in pieces thy people, O Lord, and afflict thine heritage." Oh for a spirit of prayer, incessant, sincere, prevailing prayer at the throne of grace! He only knows, who has been among the jungles of India, and seen their inhabitants, wild and roaming, living in the deepest squalor and poverty, unbridled and unclothed, many of them, young and, indeed, old, living more like beasts of the jungle than human beings created in the likeness of God, with souls priceless as eternity; only such an one knows through what fierce trials the soul of the missionary passes in his work of trying to civilize and Christianize people so deeply sunk in ignorance and sin. Though our brightest and best ones have fallen deeply into the snares of the devil, yet, thank God, they are returning. God's Spirit is *omnipotent*, and prayer is *prevailing*.

Here is something of a more cheering character:

At Dantoon, Sachidananda Rai, the young man of whom I have spoken, told me that a little book he had received from me when a lad, and which he still possessed, was the means of bringing the first light to his home. While in his house at Dainmari, he brought me that book, the sight of which cheered me much. It was the Bengali "*Peep of Day*," and on the title page I found the figures "27—12—70," traced in pencil by my own hand. It had been all night there until this little book, bought for six *pice* by a lad of ten years then attending school away from home, gave the dwellers in that heathen home a peep of day. And now after ten years, we are permitted to welcome this entire household to the church of Christ. So comes the kingdom in this land of darkness.

We are encouraged to sow the seed while we pray and look for the fruit.

A longer extract appears in our Miscellany. These brethren are nobly toiling on "until the Spirit be poured from on high, and the wilderness be a fruitful field and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field." "He saw them toiling in rowing."

We are favoured with the second Report of the Rev. C. B. Ward's Faith-work in connection with the "Christian Orphanage." We do not know that any orphanage before had such an itinerant character as this has had. From the nature of the method followed, there were no goodly buildings waiting for the orphans when they were gathered, and the directors have had to remove them from Goolburga to Curreemnuggur and thence to Mylarum, and we believe that there is some prospect of another move being made before long, to what will become we hope the abiding home of the Orphanage so far as such a thing may be in this changing world. The present number of orphans is 64, viz. 37 boys, 27 girls. Of these 39 have been baptized on profession of their faith. Miss Miller has left the Mission and Miss O'Leary has joined it. Many of the particulars mentioned in this report have been already touched on in the *Bombay Guardian* but they who have the opportunity of getting copies of the Report (Methodist Book Concern, Bombay), will find much to interest them and perhaps to quicken their faith. On a good many occasions those who are engaged in this work of faith and labour of love, touched bottom as regards finances, but not many hours went by before the rising tide floated them off again. Total receipts Rs. 3424. expenditure, 3415. Received in kind, *Rs. 460.*

The Bombay Guardian.

SATURDAY, JULY 23, 1881.

PRIESTCRAFT IN INDIA.

There is nothing upon which Englishmen more heartily congratulate themselves than upon their freedom from priestcraft, and there is nothing upon which they have more reason to congratulate themselves, or, to speak more accurately, for which they have more reason to praise God. We do not know, however, that they feel so keenly for those who are still held in this cruel bondage, as they might be expected to. We have often wondered at the comparative indifference with which they behold the marks of this servitude among other people. Here in India there is priestcraft of a most awful and degrading type; and one would naturally expect that they who consider it the glory of their nation that the priestly yoke is broken, would find themselves moved to lift up their voice with utmost emphasis against the mental and moral slavery that leaves the most potent forces of society in the hands of priestly impostors. Not all priesthood is priestcraft; the distinction can very easily be shown. Priestcraft is when the interests of the priest are paramount, and the people may be said to exist for him. Where the minister of religion exists for the sake of the people, and desires only the privilege of serving them, there is no priestcraft. In India, we have Brahminism, about as perfect a system of priestcraft as the world has seen, the Brahmin being regarded as God's vicegerent, and all other Hindoos as absolutely dependent upon him for the favour of heaven, and righteousness is made to consist in benefits bestowed upon him. In priestcraft the priest determines his own position, his own prerogatives, and always in such a way that the people consider it of the very essence of religion to render honour to him; the more pious they are, the more exalted is he; they do not merely recognize him as their feudal lord, themselves his vassals, but they consider that he is the arbiter of their everlasting destinies.

The Wallabhacharya system is an offshoot of Brahminism. About the time when Luther was born, a Talingi Brahmin named Lukshaman Bhutt, fancied or pretended that Kishna had promised him three sons, the second of whom should be the incarnation of Krishna himself. This son in due time appeared, was called Vallabha, was chosen by the Vaishnavas as their chief or Acharya, and introduced the worship of Balkrishna, the infant Krishna. His creed is called the *Pushti-Marg*, or the Way of Self-indulgence, (literally, the way of fatness) i. e. the way of serving God by obeying your own lusts and gratifying your own appetites. Whatever is natural to the flesh is holy. Vithalnathji succeeded has father Vallabhacharya, and had seven sons who all eventually assumed to be incarnations of Krishna. We learn from the History of the sect of the Maharajahs that there are at present about 60 or 70 Maharajas in all India. There are 8 or 10 in Bombay, 15 or 16 in Gokul and the rest are mostly in Kathiawar and Guzarat. "The source of the permanent revenue of these priests is a fixed *laga* or tax upon every article of consumption that is sold. There seems to exist an unlimited power on the part of the several Maharajahs to impose this tax, and to add *laga* upon *laga*.—The infatuation of the Vaishnavas is so great that all the descendants of the Maharajahs are held from infancy in extreme veneration, and are nurtured in ignorance, indolence and self-indulgence; they are empowered by their votaries to gratify through life every vicious propensity." As remarked by H. H. Wilson, "the veneration paid to these men is paid solely to their descent, without any reference to their individual sanctity or learning; and although totally destitute of every pretension to even personal respectability, they nevertheless enjoy the unlimited homage of their followers" (Hist. of the Sect of the Maharajahs, p. 47.)

In this system we have not the deliverance of man from his evil nature, but the deification of his evil nature. Christianity teaches us that God is love, and the life of Christ, holy, harmless, undefiled and separate from sinners, shows that as heaven is high above earth so high is divine love above the corrupt love of man. But this corrupt love is deified in the *Prem Sagar* of the Wallabhacharyans, with this marked provision that supreme license belongs to the Maharajah, all the worshippers being the slaves of his will. If his appetites are gratified, they must consider *that* their heaven. Their *tun, mun, dhun*, body, mind, fortune are to be sacrificed to him. Surely no thoughtful man will say that the negro slavery of America was so debasing and dishonouring as this. Can we for a moment suppose that any man calling himself a Christian should have any other feeling that one of intense indignation towards a system of priestcraft so redolent of the pit. But pecuniary interest has a wonderful power to shut the lips of men, and hinder them from bearing testimony against evil. Many Europeans have intimate commercial relations with these Vaishnavas, and come in contact with them daily, and have allowed themselves to believe that they were not called upon at any time or in any way to speak against their religions convictions. We must confess, however, that we have been quite taken by surprise, utterly bewildered indeed, to learn that not only some Parsees of high position have taken part in a public meeting held on behalf of the Maharajah who was lately sent to prison for receiving stolen goods, but three or four of our leading Europeans have done it. These gentlemen would not indeed unite in a Memorial to obtain a commutation of the sentence, but were willing to ask for him "such a relaxation of the prison discipline as would enable him to maintain *his religious character in* the matter of food and drink." But just here is the essence of the foul imposture that characterizes this system. This man may trample under foot the seventh eight, and tenth commandments, all the decalogue in fact, and yet his religious character must be regarded as too sacred for gaol diet. It is in this very thing, the substitution of the ceremonial for the moral, that the degrading character of the bondage in which the Vaishnavas are held, appears.

People wonder how it is that Hinduism should come in contact with Western light at so many points, and hold its ground as it does. The fact is that for the most part where the Hindoo comes in contact with the European, the former dictates the terms of their intercourse. Of this the principal is, You must not say anything against my religion. And thus business goes on year after year without any real communication of Western light, on points where it is most vitally needed.

APOCALYPTIC SKETCHES. XXX

"And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened; and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles." xv. 5, 6. The tabernacle was called the tabernacle of testimony because of the law in the ark of God, witnessing to God, and supplying God's testimony. The tabernacle of testimony in heaven may be said to denote that of which the earthly tabernacle was a type. "See that thou make all things after the pattern shown thee in the mount," said God to Moses. The tabernacle was the meeting place of God and his people reached by the propitiatory blood. The Church of God according to his purpose, is destined to realize this figure. The temple of the tabernacle means probably the Holy of holies of the tabernacle. The tabernacle better expresses the church of the future than the temple would, the latter being localized and the former itinerant. We understand from this passage that it was necessary for the people of God to come to the recognition of their sublime privileges in Christ, before the prayers of the saints would obtain the forth-putting

of the power of God in chastisements designed to recal the corrupt nations of Christendom to a sense of their peculiar responsibility. These angels are clothed in pure and white linen, *linon katharon lampron*, the same words that occur in xix. 8, except that for *linon*, flax, we there have *bussinon*, cotton. *Lampron* properly means *lustrous*. This white and lustrous apparel and the golden girdle declare their high commission as ministers of the divine judgment. When we come to examine the plagues in succession we find that they designate great events of the 18th and 19th centuries occurring mostly among those who were little disposed to recognize the divine agency in the matter. The believing student of the apocalypse is, as it were, taken behind the scenes that he may see that without a heavenly *fiat* the great events of modern history came not to pass. Revealing to us these arcana, the Spirit of God takes us first to the Church of Christ and shows the children of God advancing to the conception of their privileges in Christ; then to heaven, to show us the effect of their prayers in bringing about such providential dealings with the nations as shall have the effect of preparing the world for the final triumphs of Christ's kingdom.

"And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever." Two very different words *zöon* and *therion* are in this book translated by the one word *beast*. The word in the text is *zöon* and should be translated *a living one*. The four living ones are easily identified with the seraphim and cherubim of the Old Testament. Though represented as celestial their ministrations evidently relate to the church of God. We should remember that the church of God is the kingdom of heaven; as we go on in the Apocalypse, the partition wall between heaven and earth seems to dissolve. See Hebrews xii. 22-25. "Vials full of the wrath of God." From the dealings of God with his people under the former dispensation, we ascertain some of the principles that govern in the pouring out of national judgment. One of these is that responsibility is according to light. The Jews were slow to understand this and could not conceive that God would permit a heathen nation to overcome and reduce them and lead them into captivity and destroy their temple and their institutions. But God had towards the disobedient Jews a much greater degree of displeasure than towards the Gentiles. Another principle is that the judgment has a direct relation to the sin which provoked it. The Jews sinned against their sovereign God by placing their trust in the neighbouring idolatrous kings, relying upon the treaties made with these for their deliverance from impending dangers. It was then fitting that they should be made to suffer at the hands of idolatrous powers. If a nation is led away from God by pride of intellect, that very intelectuality shall be made the means of bringing the judgment of God upon them. We shall all find this illustrated in the account of the seven vials. "God, who liveth for ever and ever;" this expression reminds us that God needs not to be in haste to execute judgment. He allows time for the development of the fruits of misconduct, that men may learn how little reason they have to confide in their own ideas.

"And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." God delighteth in mercy; the dispensation of the Gospel is a dispensation of mercy; whosoever will, may enter into the gates of the kingdom of heaven. But when the judgments of God are abroad in the land, especially among nations called Christians, it is difficult for men to distinguish the still, small voice of Him who willeth not that any should perish, but that all should come to repentance and life. The immediate effect of these judgments on Europe, was to leave the nations without any cognition of the salvation that is set forth in the Gospel. It was neceassary that these seven vials should be all poured out, before a spirit of enquiry and revival would extensively reveal itself.

REMINISCENCES. CXXXI.

DIARY, New York, 1846.

Nov. 6th. There is no place where I learn so much as at the throne of grace. I begin to have new views of the relative importance of this in the ministry. It is worth all the theological preparation in the world. My hopes of success are dependent on my learning to pray. I have been taught this morning that the platform before the mercy-seat is the place where Satan wins almost all his battles. If it were not for his success there, his power would soon be all gone. It is there he makes the greatest muster of his forces. He will let us make attainments in every thing else, if only we make no progress in the matter of prayer.

The great reason why our prayers for ourselves prevail more than those for others, is because we are more interested and more engaged when we offer them. The enemy has more desire to fight against.

The expression 'praying with all prayer' (Eph. vi) means, I think, praying with all concentration of the mind, heart, soul. A universal sense of want through the whole man, a being swallowed up in prayer; so that there will be place found for nothing else. A prayer that is 'all prayer' has the whole man in it. In prayer that is 'all prayer' there is not much attention to words, and diction in general; the best embodiment of the thought is all that is regarded. Simplicity, plainness. No superfluities. Every word, taken by itself, will be 'all prayer.'

7th. I have beeu stirred up in spirit, and perhaps immoderately, by a confession which Br. H. made of his infidelity with regard to the condition of the heathen. I have been led to think, since, that this cruel infidelity prevails to a considerable extent, secretly, in the church. It must exert a withering influence. I pray the all-blessed God to sanctify unto my soul this excitement; and cause me to be filled with new and warm compassion for those unhappy beings whose only hope of salvation Satan destroys by the delusions he flings upon the minds of Christians. Poor heathen! let the thought to this soul-killing infidelity increase my devotion to your cause. If so many others beguile themselves into a withholding of the bread of life from you, let me be only the more true to your interests. What reason have I to bless the Saviour for enabling me who by education, habits of mind, and every imaginable circumstance, was the most blinded to this truth, to see it and embrace it; while another in whose hands the word has always been, is yet in blindness on this most momentous point.

Last night, I dreamed of F. B. that he came into a room where I was with others, and announced that he had experienced a change of heart. I sat down to-day and wrote him about it. [This person died some years after, with a hope in Christ.]

Dec. 3. Last evening addressed a little company of impenitent persons. These thoughts arise. At such times, if ever, it is needful to be clothed with the whole armour of God. Of what use to be in a devout, believing, courageous, loving, tender, persevering, wrestling frame in one's own closet, if in these public exercises we carry not that frame along. Our foes do not only meet us in private prayer; in addressing sinners we have them before us, dominions, principalities, powers. Our whole spiritual strength is to be laid out on such occasions. Otherwise we will only be an occasion for mocking and triumph to Satan. How dreadful to have one thought about the effect we are ourselves producing. If we have no inward victory how can we have any outward? If all the conflict is to be in a kingdom divided against itself, no great harm will result to the powers of darkness. There, if ever, there must be a realization of the power of the enemy. We are to pluck lambs out of the mouth of a roaring lion. We must calculate on tremendous opposition. The way by which souls are held enslaved to the prince of the power of the air, is by making them think lightly of that power, and persuading them of their own strength and independence. Now there must be *somewhere* an appreciation of the power of the adversary, or there can be no victory. Therefore so little is done at this day, because of the disparaging views we have of the enemy. Not so Paul. Not so Bunyan. Not so Luther. Not so Christ. With what earnestness did he turn upon him, saying, get thee behind me. The angels dare not encounter him in their own strength, but say, The Lord rebuke thee. The world now-a-days makes light of sin; not only of the evil of it but of its power. The man is pitied who speaks of it as a real and formidable opponent. Every man speaks of Satan as though he had him under his feet. This is the victory of that arch-deceiver. And so with the church. Christians make light of their enemy. The language of Paul and Bunyan does not come natural to them. Hence the feebleness of the church. This has been a main cause of my own unproductiveness. I never had just views of the antagonist, the combat and the need of celestial armour.

I must so desire the salvation of those I address, that my efforts will be as though my own salvation were the object. John the Baptist, it seemed to me, preached as though he thought the sins of his hearers were going to keep him out of the kingdom of heaven. He had wonderful views of the holiness of the coming Messiah. And his sentiment was, these people *must* quit their sins. The indignation of God will be suddenly upon us, if I do not get them to leave off sinning. I need then to make the sins of those I address, my own, in an important sense. The nobleman; the Syro-Phenician; the father of the demoniac; the four that brought the paralytic; Moses, Daniel, Elijah, Paul, are examples of this transfer of the wants of others to oneself.

Again I must hear these words sounding in my ears all the time, According to thy faith be it unto thee.

18th. That faith alone has much genuineness which is equally strong when the good solicted is for others or for oneself. If I have more confidence when praying for myself than when for others, it is clear that my confidence is not exclusively in the character of God; but some portion of it is derived from myself. And thus it is condemned. Faith is faith when grounded solely on what God is. And accordingly, that sort of confidence must vitiate prayers made for oneself as well as be unproductive to others. It is a way to test our faith, to examine into its influence upon the prayers offered for others.

MISSIONARY HELPS. IV.

"TO BE BELIEVING THE GREAT PROMISE."

JUST before Jesus ascended from Olivet to the skies, after recommissioning his disciples, he said, "Lo I am with you alway even unto the ends of the world." He knew the devices of devils and men which would be plied with

hellish malignity on these humble men to persuade them they were intellectually and financially incapable of carrying out so great a mission as the spiritual conquest of the world. This promise was given to assure them they would not be alone in persecution, defeated for want of learning nor hindered for want of funds. On all these points Christ had given most explicit instruction previously. They had been forewarned of persecution and the Holy Ghost was to give them words to speak in the presence of kings and princes.

The lily and sparrow were standing reminders of Christ's doctrine concerning bread. But the last great promise was to them an abundant assurance of the abiding reliability of previous promises. Besides, all would now have new significance in the light of this resurrection promise. To every missionary of Christ all the instructions of the Lord on these important points, and the last promise, belong, filled with all their original significance.

Of persecution we do not see much in our day of the stamp the apostles met with. Of making defenses suited for kindly ears we have many arts. But the money question assumes gigantic proportions before all eyes. All missions nearly declare the want of money to be the great barrier to advance. From many mission fields comes up the cry, *more money or we must retreat.*

Let the missionary's faith claim Christ Jesus, ever with him, and trust his love, power, and promises and he will bring much more of this world's goods under contribution to the necessities of the work of evangelizing the world. The histories of missions are full of God's wonder working in this line, in Africa, in the South Sea Islands, in America, yea in every nation which has been the scene of Gospel successes. Accept the promise literally and falter not while you serve under the King's commission. If want comes, whisper it to your King, who is wfth you, whose heart is more in the work than yours can be.

If, the contest is hard at some point in the line, *tell* Jesus. Is your life like Isaiah's once, "Draw near to Jesus," He will show you many thousands who have not bowed or do not bow the knee to Baal. Is the struggle long keep close company with your Commander. He will never leave nor forsake you, if your faith embrace his continual presence.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—Will you kindly express your opinion as to the accuracy of the rendering of Romans, 8th Ch. 4th V. in the following versions. *Authorised Version.*—"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit."

In the New Version, "righteousness of the law is rendered, "ordinance of the law." With the alternative rendering in the margin of "requirement."

In the American Bible Union Revision, the rendering, "*requirement*," is brought into the text.

In the Revised English Bible, published by Frowd & Co., "the righteousness of the law is maintained as in the A. V.

In Dr. Sam. Davidson's Version, the rendering is, "that the righteous requirement of the law."

Dean Alford's New Testament makes the rendering, "the righteous demand of the law."

The dean further adds in a foot-note to Verse 4. "*The words*, who walk not after the flesh, but after the Spirit," *are omitted by all the most ancient MSS.*

Yours faithfully,
W. E. G.

SIR,—With reference to the work of the Salvation Army in England, to which notice was drawn in the last issue of the "Guardian," I am of opinion that however men of the world or even some good people may disapprove of the manner in which these Christians go to work, one thing is certain, and cannot but be recognized by any one who with an unbiassed mind considers their work and its results. It is this, that God is blessing their artless and wholehearted labors in a marvellous manner so that under their preaching many who were once drunkards, gamblers and harlots besides others who had not gone so deep into sin, are to-day saved, shouting, happy children of God; all of them evidently through their reformed lives bearing a decided testimony to the wondrous saving power of Christ and not a few of the number saved, are themselves with burning heart and lips preaching the same mighty gospel in all its simplicity and power, and so the work is progressing. The following quotation from an address by the general of the Army will help to gain an idea as to their success:—"Three years ago we had 35 Officers or Evangelists as perhaps you would call them, set apart, paid and sustained for leading on the attack. We have to-day including the Cadets in training and without counting officers in the United States 395. We had 600 unpaid officers three years ago whom we trained to speak for God but up to last Christmas this number had increased to over 6000." As to the number of their members the "General" says he is ignorant, but if the number of the workers just specified, has in 3 years increased from 600 to 6,000, it is natural to expect the membership has also in a considerable degree increased. It would perhaps result in good to the cause of the Gospel in India were the Methodists as a Church to consider the Salvation Army and see if there is not something characterizing their work which it may not with success adopt in the campaign which under its Leader the Lord Jesus, it is prosecuting against the Devil's kingdom as established here. In considering their work the fact of the presence of the Holy Ghost in their midst appears very conspicuous. Through His power thus resting upon them they are evidently enabled to speak the message of God with peculiar earnestness and power; the result is, sinners are convicted, converted and led on to the experience of heart purity and the enduement of the Holy Ghost. One of the chief reasons perhaps, of this especial anointing of power is this, that they fully and practically believe in the all sufficiency of the power of the precious blood of Christ, not only to cleanse the soul from the guilt of sin but also from its defilement. To quote the "General's" own words where he clearly states this to be their belief:—"When we have them (the people listening) waked up we show them Calvary, tell them of the bleeding Lamb, get them saved, and when converted we come upon them with the glorious tidings that you cannot only be saved from Hell but *saved from sin.* That is not only a delivery from condemnation but from the indwelling of evil. He can give you a clean heart and make you holy and then can mould and fashion and shape you until you are just such a man as you ought to be." No wonder is it then since they believe and insist thus, that the Holy Ghost is so mightily with them in His convicting, saving and sanctifying power. Well, is this doctrine believed in and preached by the Methodist Church? Yes it is believed in as a doctrine but how many of its members do really experience it within themselves as a blessed, glorious, conscious fact? It is therefore not a matter of surprize that the Holy Ghost in His more wonderful manifestations does not appear in our midst. This doubtless will be the case when every member of the church is led to trust the blood of Jesus to cleanse his soul from all inbred sin and thus have it prepared as a fit habitation of God through the Spirit. And is it not just possible, that those members of the Church who through lack of consecration and faith, fail in obtaining this blessing of a clean heart, are thereby putting an effectual hindrance to the Holy Ghost's coming in our midst in a very marked way and demonstrating the fact of His presence through mighty signs and wonders far surpassing anything that has been witnessed as yet?

Again, another characteristic feature of the work of the Salvation Army is the union amongst themselves which appears to exist in the prosecution of their labors of love; each one in obedience to the orders of the "General" faithfully doing his or her appointed work and the whole as a body working harmoniously together. It may perhaps be truly said of them that with one mind and one mouth they glorify God even the Father of our Lord Jesus Christ. Each Officer and private appears to be fired with only the one purpose to glorify the Lord Jesus and that this might be brought about through sinners being saved and saints sanctified, each appears willing to take up even the humblest work which may have been allotted to him. Each appears anxious to be nothing, only that Christ may be all in all. Doubtless this feature of their work has been a very chief cause of the Salvation Army's success in winning souls to Jesus and in establishing believers in the practical experience of heart Holiness. And, on the contrary, may we not trace the comparative absence of Spiritual power in the Methodist Church lately, and, as a consequence, its failure to a certain extent in winning souls to Jesus, chiefly to a sad lack of this harmony in its work? All the efforts the Church may put forth for the salvation of souls will be fruitless unless accompanied by the mighty power of the Holy Ghost, and a Church that would secure His power and blessing, I say on the authority of God's word, must have its members as were the apostles at Pentecost perfectly united together, in faith and work. We, as Methodists cannot sufficiently thank God that we are members of a Church which exercises no such tyranny and terrible despotism as did the Romish Church over its members during the period of the Dark Ages. We glory in the possession of an open Bible and full liberty to read it for ourselves, the Holy Ghost the author of the word, being its own interpreter; but, is there not great danger of the adversary taking advantage of the liberty which we enjoy and thus making it to become a stumbling block in the way of the progress of Christ's kingdom by leading each member to make his own conceptions of the word his guide instead of the pure word itself? God's word as the Bible states it, and also as declared through the lips of a faithful minister of God. When Satan so far succeeds in doing this in any church—so that when the true servant of God in God's name and out of His own Bible is declaring to his congregation the duties he demands of, as well as the exalted privileges of the Christian, some of his congregation when they feel the sword of the word cutting deep down into the soul and laying bare ite defects, and sin it may be, for them then to stifle all conviction and repentance by listening to the suggestion of the Devil which says:—"The Preacher can think and speak as he likes. My interpretation of God's word is different to what the Preacher's is." And further when he succeeds in so far misleading even a few of the members of that Church so that they treat with disregard and will not submit themselves to the plans and mothods of which a true Pastor has been taught of God and by past experience to institute, I say that when Satan has succeeded in thus captivating any Church, that Church is in a position where it can be used of God to only a very limited extent. And the question may be asked:—Is the Methodist Church in India, a church which has been raised up here for the especial purpose that through a converted and holy membership, a testimony to the Saving power of Christ to the Heathen around—might be effectually borne,—is this Church quite free from this captivating power of the adversary?

May we not them as members of a Church imitate the Salvation Army in respect to the

promptness and willingness with which they obey those placed over them to be their Spiritual teachers, and Captains to lead them on to Spiritual warfare, the more so, since the Salvation Army does not enjoy the privilege we do, of having a Church organization which directs that its Ministers shall be amenable to a Conference in regard both to their manner of living and the doctrines they preach, so that we need have no fear of any of them becoming little *Popes* who will lord it over God's Zion. For a greater reason than this ought we so to do and thereby accomplish our part of getting the Church to be more united, and that is, that the Lord Jesus has made the unity of the Church with Himself a condition which must first be fulfilled before the world will acknowledge Him to be the promised Saviour. He prays that His disciples may be one with Himself even as He is one with the Father that the world may believe that the Father has sent Him.

And may not the Methodist Church as an Army of Christ which is endeavoring to bear its part in the Battle which Christ the Captain of our Salvation is waging against the powers of darkness led by the adversary of Souls—may it not secure a more manifest presence of the Holy Ghost upon its labors and thereby enhance its possibilities of success by imitating the Salvation Army—in at least these two respects viz:—By practical believing that the Blood of Jesus Christ, God's Son, is able to cleanse the soul from all inbred Sin, and 2nd, to become so united in its plans and methods of work that it may be brought just into that position, where alone God may be able to use it effectnally in the fulfilling of His purposes of love which He cherishes towards the multitudes around both of nominal Christians and Heathen, who are as yet bound captive by Satan and going down the broad road which leadeth to everlasting death? We have much to thank God for in what He has done for us as a Church, but let us not rest satisfied and take glory to ourselves on account of this. Let us see whether we cannot come into closer conformity to the Divine will concerning us and then doubtless we shall witness "greater works than these."

A LAY WORKER.

Bombay
21st July 1881.

MISSION TRANSIT FUND.

DEAR BRO,—Having been blessed in raising funds to bring out two Missionaries, I am encouraged to ask for another this autumn. It now costs only Rs. 700 to pay transportation and expenses of one of our Missionaries to India: and the estimated average of a Missionary's service is eighteen years. This is certainly an excellent investment for our Indian money. By sending 700 Rupees, we can add *one Christian minister* to the forces now laboring for India's salvation. No wonder that a gentleman last year gladly paid the amount necessary to bring out a missionary. It is a blessed privilege that numbers might use, if their means were consecrated.

There is now an acceptable young man waiting to come to India, but wanting the means. Will the "stewards" of the Lord's money bring him out this year?

A Brother has donated a hundred copies of an excellent book, to be used in raising this Transit Fund. The "INCIDENTS OF A STUDENT'S LIFE" tells the story of a young man struggling to educate himself for the Christian ministry. It will help any one, young or old, to fight on in the battle of life. We will give this book (while in stock) to every one who donates one Rupee and upward to our Transit Fund. Donors of larger sums may have more copies, if they wish. With 1 Re, two annas must be added for postage &c. Those who desire the book, may please so specify.

Address, PUBLISHER INDIA METHODIST WATCHMAN
GRANT ROAD, BOMBAY.

...We are hanging up pictures every day about the chamber walls of our hearts that we shall have to look at when we sit in the shadows.

NOTICES.

MONTHLY MISSIONARY PRAYER MEETING. The monthly prayer meeting in connection with the Missionary Conference will (D.V.) be held on Wednesday next (July 27th) in the Free Church, Esplanade, at 5-30 P.M. Friends of missions are earnestly requested to be present.

BAPTIST CHURCH. (Bellasis Road, Byculla.) The Rev. W. A. Hobbs will (D.V.) preach tomorrow on the following Subjects:—*Morning* (11 o'clock)—"A Converted Man's First enquiry."—(Acts ix. 6.) *Evening* (6 o'clock)—"Weighed in God's Balances." (Dan. v. 27.)

THE Rev. Buchanan Blake B.D. will deliver a Lecture to English-speaking Natives, in the Hall of the Free G. A. Institution, Khetwadi, on Sunday 24th inst., at 6 p.m. Subject:—Spiritual Worship. All are cordially invited.

Epitome of News.

SATURDAY, JULY 16.

—*Times of India*; Shiraz: Opium of the new crop is already coming into the market, and the yield, it is generally believed, will exceed by twenty-five per cent. that of the largest known before.

—The Rajkote correspondent of the *Samachar* says that judgment was delivered in the Postal Robbery case on Monday. The Parsee Post-master was sentenced to five years' hard labour and 1,000 Rupees fine; the Maharaja, as previously stated, to two years' simple imprisonment and a fine of 2,000 rupees; Kalianjee, the Maharaj's servant, to three years' hard labour and 1,000 rupees fine; and the shroff Jadowji to one year's hard labour. The Postal peon Dana was discharged. Before the Maharaj was removed to jail, his counsel represented to the court that a man in his client's position could not take either food or drink in the jail; and asked that some special arrangement might, therefore, be made for him, or that he be liberated on bail until the appeal against the court's decision could be heard.

Mr. Aston said in reply that all this ought to have been thought of before the Maharaj committed the offence.

The prisoners were then removed to the Government Jail under a garrison guard.

—The P. and O. Company's steamer Avoca left Bombay early yesterday morning with the China mails, but she had not proceeded far beyond the inner lightship, when it was discovered that a fire had broken out in the interior of the vessel. She returned to Mazagon where the fire was extinguished.

—The comet has been seen in Bangalore.

—The following letter of Sir Thos. Chambers to Mr. Gladstone speaks for itself:—You are no doubt aware that, although my "Wife's Sister Bill" has been passed by the Commons seven times, and notwithstanding that we have a majority for it of more than 250 in the present House, yet I have been prevented from even introducing it by an unscrupulous use of the half past 12 o'clock rule, an obstacle which no effort of mine can surmount; so that a measure which has been before Parliament for 40 years, which has at different times and stages been sanctioned by upwards of 60 majorities, which has the all but unanimous support of the Liberal party as well as of many Conservatives, which has made its way in the Lords from a division showing 16 friends only to one (the last) which showed 90, to the passing of which so many thousands have looked forward year after year with a really inexpressible anxiety, is now blocked by a single member, who in a division could muster scarcely more than a hundred to follow him into the lobby. The Legislature and the country are mocked and scandalized at such a proceeding, and the more so that within the last dozen years or so every British colony has passed the Bill, and obtained for it the sanction of the Queen in Council. Canada alone remains, and a similar Bill is certain to pass both Houses in their next Session with practical unanimity. Of course, the knowledge of all this aggravates the feeling of disgust at home at the unreasonable delay in granting the like relief.

"'Nor is this all or even the worst. It is well known that high legal authorities are of opinion that the marriage with a deceased wife's sister contracted in the colonies, under their local laws, will not be held valid in this country, and I hear that angry feeling is rising very high in Australia and elsewhere at what the colonists regard as a most serious blow to their domestic interests and affections.

"Without Government aid it may remain unsettled for another 20 years; with Government aid it will be disposed of out of hand; opposition will at once collapse. No lengthened debate is possible, for the argument is utterly exhausted. In the whole Parliamentary history of the Bill there has not been, I believe, a single adjurned debate. Of course, I ask for no favour until the Land Bill is passed, after which, probably, no other great Government measure will be brought on, but only minor measures got through. Cannot mine be one of them?

"'I only add that I have the best reason for believing that the Lords will certainly pass the Bill the next time it is sent up to them."

Mr. Gladstone, in reply, says: "The interests and the embarrassments connected as to time with the Irish Land Bill are too great at present to allow me to speculate on the possibility of our being able to give any aid to your Bill, though I sincerely hope it may be in our power to do so.

"'There will, undoubtedly be a great demand for the Bankruptcy Bill, and I am by no means without the fear of some other pressing demands which we could hardly put aside.'"

MONDAY, JULY 18.

—Telegraphic communication is interrupted *viâ* Suez, and also *viâ* Turkey beyond Busreh.

—*Bombay Gazette*: If native gossip is to be believed, the unhappy owner of the stolen *banqy* parcel as well as the Maharaj deserves sympathy. He has not only to bear the taunts of the Vaishnav friends of the imprisoned dignitary, but the young woman who was to have been his wife, and for whom the gold ornaments were sent to Khambalia in Jamnagar, has been given away in marriage to another person!

—The *New York Herald* is turning its attention to English politics, and in a series of articles which have attracted some notice in America and England strongly advocates Imperial Confederation as a settlement of the Irish question. It says the theory of confederation is as follows:—"Let the Crown recognise the fact that the British Empire is composed of islands, archipelagoes, and continents scattered over the world. Some of these are inhabited by dependent races, as in India, and by savages as on the Gold Coast; some are mere forts, like Gibraltar, Aden, Hongkong; some are homes of the English-speaking, homogeneous self-governing race like England, Ireland, Canada, Tasmania, Natal. Some of these dependencies must grow into rich and prosperous empires. What will be the effect of allowing them to develop without more intimate connection with the empire? Parliament to-day is not Parliament, but a club representing everything in the Empire but the people—property, land, hereditary right, universities, beer, railways, Atheism, Republicanism, the peerage, the turf, newspapers, the Land League, Scotch Presbyterianism, and the Established Church. All these are in Parliament, but the people are not there—only a picked body of persons calling themselves electors who are what Americans would call a 'Ring.' The result is that the great interests of the Empire are overlooked; India is remanded to a bureau, Canada to a department of the Colonial Office. The only questions that really excite the attention of this

curious, incongruous Parliament are the game laws, the malt tax, and the possibility of having to fight some other country."

Tuesday, July 19.

—*Bombay Gazette*: The opponents of the C. D. Act in Bombay should not miss the accounts brought us by the last mail of the series of conferences lately held in London by the British and Continental Federation for the Abolition of State-regulated vice. Over 300 delegates took part in the private deliberations of the conference, France, Belgium, Holland, Germany, Sweden, Norway, Italy, Switzerland, and the United States all being represented; and the public meetings were numerously attended. On the afternoon of the first day the delegates went, by invitation, to visit the Lord Mayor at the Mansion House, who had been anxious to lend to the movement the support his position enables him to give, in the most conspicuous manner possible. The grounds covered by the resolutions passed in the public meetings will of course fail to command the approval of our friends in Bombay, who have eyes only for the physiological aspects of public questions. The Chairman—Sir Harcourt Johnstone—took his stand against the laws in question on three broad principles—none of them unfortunately physiological—those of equity, of freedom, and of morality. The resolution moved by Mr. Hopwood, M. P., declares in the name of the delegates, English and Foreign, that the system is a "violation of the common law of every one of the countries where it exists, and an outrage upon human nature." Mr. Richard, M. P., held that "these laws involved the grossest violation of personal liberty with the effect of giving the most flagrant encouragement to vice; and were aggravated by their one-sided character, being directed against the weakest, the most helpless, and the most unprotected class of the community." The two last resolutions passed at the public meeting are especially worthy of attention in view of the fate that has overtaken Bombay. The first declared that the City of London, "free for three centuries past from the evils which invariably attend the supervision of licensing of immorality by the public authorities, sympathises with those at home or abroad, who would also be free from this demoralising yoke. In the other the meeting "specially congratulated the City of Paris that she had, *through her representatives*, resolved to rid herself of a system which seriously imperilled her liberties, and had entirely disappointed expectation of hygienic results; while according to her own writers, it has limited the population and sapped the morals of the French nation."

—*Subodha Patrika*: "We cannot respect or pity the maharaj or the guru of any sect who is capable of placing himself in such a position; but we sympathise with his poor deluded followers, and would hope that this event will tend to cure some at least of the credulity and blindness which leads them to worship these maharajs as incarnations of the deity. Should such a result follow, to however small a degree, the misfortune of Vrijeshji will not have occurred in vain; nay, it may be regarded as a providential occurrence sent for the enlightenment of his followers, if not the reform of his class."

—*Times of India*: It is stated that one day last week an aged Mshomedan went to the Jamsetjee Hospital to have one of his eyes operated upon for cataract by the Opthalmic Surgeon of that institution. The old man, having enquired of two of the East Indian medical students where he could have the operation performed, was taken into a room and chloroform having been administered his beard and mustachios were cut off. When he came to himself he found that instead of his eye, his beard and mustachios had been operated upon. Indignant at the treatment that he had received he at once went to Mr. Vincent, the Acting Commissioner of Police, and lodged a complaint against the students, stating that he would rather destroy himself than go to his native country without his beard, as it was a great sin for a Mahomedan to have his beard operated upon in any way. The matter was referred to Dr. Cook, the Principal of the College, who, we understand, has dealt with the matter departmentally.

—*Subodha Patrika:* We deeply regret to record the death of Sonabai wife of Surgeon K. R. Kirtikar and eldest daughter of the late Rao Bahadoor Ramchundra Balkrishnaji. She was carefully educated by her father and possessed much intelligence and grace. The death of such an accomplished and amiable young lady as Sonabai would be a loss under any circumstances—it is great for our community.

Wednesday, July 20.

—*Bombay Gazette*: Austria, Italy, Prussia, Denmark, and nearly all the minor German principalities gamble hard and fast with their subjects; and in the two first kingdoms the adroit officials of the Exchequer seem to be not unacquainted with the noble principle of "heads I win, tails you lose," seeing that Austria "bagged" last year £2,200,000 by her gambling devices, and Italy still more, or £2,750,000. These Powers have recently shown a marked determination to keep their own sheep to themselves to fleece, and in Italy at least the zeal that the postal authorities devote in Russia to the discovery of Nihilist proclamations is expended in the careful elimination of lottery programmes from Austria and Russia out of the daily post bag. It is beginning to strike our own Government that a similar process of selection may become necessary, if indeed it is not already demanded, by facts which have lately come to light. It appears that "from one secluded parish in a Midland county the sum of seven pounds has been sent in payment of tickets in one of these speculations, and amongst those who responded to the lottery circular was a widow in receipt of parochial relief."

—Same; Calcutta, 19: To-day at the Town Hall a serious row broke out between the constables of the Reserve Force and the clerks engaged in compiling the census returns. Thirty or forty constables were engaged; and the clerks threw chairs, rulers, inkbottles, and every moveable article. Everything in the hall of a light nature was broken. The constables were armed with sticks, and suffered considerably in the form of scratches and contusions. Four clerks were removed to hospital for treatment. The greatest loss of all consists of several thousand census returns, totally destroyed, necessitating a fresh census in several districts. The cause of the row is supposed to have been the slippering of a Brahmin clerk by a constable for an offence against sanitary regulations. Little more could be learned, as the Deputy Commissioner of Police peremptorily ordered the newspaper reporters off.

—*Times of India*; Aden: At Aden, on the evening of Saturday, the 10th instant, one of the men of the Sappers and Miners, under treatment in hospital, suddenly rushed out and discharged a rifle at the subedar of his corps, wounding him. The subedar drew his sword, but the weapon was wrested from his hands, and he received some ugly cuts about his shoulders and wrists from the sapper, who is alleged to have been insane. The latter then left the native officer, and proceeding further on, successively shot two men and two women who happened to be passing at the time. The wretched man then ended the tragedy by blowing out his own brains.

—We have received a copy of a paper published at Lucknow in English, weekly, entitled *Liberty*. Its idea of liberty seems to be,—liberty to advocate the assasination of monarchs. Here is a para, which we find on the first page;

"It is to be regretted that Herr Most, Editor of the *Freiheit*, a socialist organ, published in the German language, in London, has been sentenced to sixteen month's hard labor. Our readers will remember that Monsieur Herr Most, wrote very inflammatory articles, on the assassination of Czar Alexander II, for which he was prosecuted by the Government in England, on the motion of the German Ambassador in London. The issue of the trial clearly proves that the British public are, up to the present moment, far too Conservative, and that they cannot bear to see any of their sacred traditions violated."

—*Overland Mail*, July 1: Mr. Grant Duff has been appointed to the Governorship of Madras, and will leave England for India in October.

Prince Bismarck is in such indifferent health that his proposed visit to Kissengen has been postponed. The German Empress is also seriously indisposed.

The Cape Parliament has been prorogued until Sept. 7. Nearly all the native chiefs state that they will fight rather than accept the supremacy of the Boers.

A terrible murder has been perpetrated on the Brighton Railway, an old gentleman having been shot and stabbed, and then thrown from the carriage into a tunnel. The suspected murderer is a man named Lefroy, who is at present at large.

Herr Most, of the *Freiheit* newspaper, has been sentenced at the Central Criminal Court to sixteen months' hard labour for publishing articles inciting to murder.

Amongst the deaths recorded this week are:—The Earl of Harrington; Rev. W. C. F. Webber; Mr. T. P. B. Biscoe; Lady Midhurst; and M. Dufaure.

Thursday, July 21.

—Here is what Mr. Aitcheson, late Chief Commissioner of British Burmah, says about Opium in Burmah: "Among the Burmans, the habitual use of the drug saps the physical and mental energies, destroys the nerves, emaciates the body, predisposes to disease, induces indolent and filthy habits of life, destroys self-respect, is one of the most fertile sources of misery, destitution, and crime, fills the jails with men of relaxed frame predisposed to dysentery and cholera, prevents the due extension of cultivation and the development of the land revenue, checks the natural growth of the population, and enfeebles the constitution of succeeding generations."

—Transactions of Bombay Branch R. Asiatic Society; Dr. Codrington showed two coins kindly lent by the Collector of Bombay, which were found some weeks ago in Kalbadevi where the ground was opened for the Municipal drainage works. A large quantity were found, but at once stolen. The coins are similar to those described by Dr. Bhau Dajee in the Society's Journal, page 214, Vol. XII, and later by General Cunningham in Vol. IX., Archæological Survey Reports of India, and ascribed by General Cunningham to Krishna Raja Râshtrakuta, whose date he fixes at A.D. 375-400. The coins being found deep in ground in the centre of Bombay is a point of interest. Dr. da Cunha mentioned that just at the place in question was the oldest village in Bombay Island, as far as was known. When the Portuguese took the island the only native village on it was there.

—Gogo has disappeared. Swallowed up in the Gulf of Cambay? Not exactly. But what was Gogo in new converted into Gogha.

—Swinburn, a fireman on board the Str. *Hathersage*, was drowned in trying to escape from the vessel as she was steaming out.

—The Str. Brindisi with English Mails left Aden for Bombay Tuesday, 6 p. m.

—A dinner party of a novel character is described by the *Sunday Mirror*. About fifty Brahmos and Christians, among them four European Missionaries, sat down to dinner, in the native style "with a heartiness that was really exemplary." Brahmo and Christian hymns were sung on the occasion to the accompaniment of the *khole* and *kartal*. The host of the eveming was "a distinguished Native Christian gentleman."

—*Bombay Gazette*: The comet was observed at Baroda last night, lying between the Great Bear and the Pole Star, nearer the latter. From its situation, it must be above the horizon all day and night. It was visible to the naked eye, the tail towards the zenith, at ten at night. A powerful telescope shows the nucleus well.

Friday, July 22.

—*Times of India*: Since we last drew attention to the state of things in Southern Afghanistan, a significant advance on the part of Ayub's force has been made. The greatest excitement prevails in consequence all over the country, and it is felt at Kandahar that the supreme struggle between the Ameer and Ayub is near at hand. There is no room to doubt that Ayub's Generals are advancing with the intention of fighting, but we are not at all sure that Ayub himself is about to take part in the campaign, although it has been so frequently announced. It is more likely that he is making preparations for a retreat into Persia in the event of Mahomed Hasan being defeated a second time.

—Accidents in Bombay for the first 6 mos. of 1881:

	Killed.	*Injured.*
Run over by conveyances.....	20	84
Drowned in wells and quarry holes	27	...
Fallen from windows or trees...	25	98
Fall of heavy articles on persons	24	99
Explosion of gas, gunpowder, or kerosine oil	16	13
Br machinery in mills	9	76
Total.....	121	370

—Fall of rain, to date, Fort, 47 in.

—Telegraphic communication with Europe *via* Suez has at length been restored. The interruption *via* Turkey beyond Busreh, however, continues.

—Deaths last week, 485. By Cholea, 21.

—*Times of India*: Wassudeo Bulwunt Phadke's accomplice, Tatia Bapoo Gorrow, who was recently arrested at Poona, has been identified as one of the men who committed dacoity at Phaspa, in the Tanna district, on the 10th May 1879. On that occasion property of the value of Rs. 75,000 belonging to Appa Saheb Ojhay was stolen.

—*Bombay Gazette*: Yesterday evening witnessed a widow re-marriage ceremony in the Guzerati Bania caste. The bridegroom, Mr. Dowanjee Gowardhan, belongs to the Modh section of the community, and the bride, Bai Lankore, daughter of Shet Lakhamichand Parsanjee, and widow of the late Veljee Naronjee, to the Dasasrimate section. Upwards of 100 respectable citizens of Bombay were present. The ceremony took place in the bungalow or Mr. Madhowdas Ragunathdas, Girgaum.

Selections.

WOMAN'S PLACE AND INFLUENCE IN SOCIETY.

[A paper read by Mrs. Macdonald at the last Meeting of the Bengali Christian Ladies' Association.]

Much has been said and written on the place of woman in Society, but as the question is still a comparatively new one in this country we do well to look at it for a little in this Bengali Christian Ladies' Association. The Bible gives a minute account of the creation of the first human pair, and from it we learn that woman was created after man and that she was brought to him by the Lord Himself. Woman was thus a gift from God's own hand to man, and we may be sure when He made the gift, He at the same time endowed her with all the attributes and graces which were necessary to her being a suitable help-meet to man in all the varied circumstances in which he might be placed during the world's history. Her place then is at the side of man cheering, helping and working along with him.

Woman has been ever distinguished for her faithfulness and constancy to man in the midst of trials and difficulties. Hindu history records many such examples, and we know how the memory of those national heroines is beloved and respected by all. But every one is not, and cannot be placed in circumstances as was Sita, yet in how many families do we find a woman married to a worthless husband remaining faithful to him when all save God have given him up in hopeless despair. Who will not say that woman has been a real help to man in some of the greatest events of the world's history?

The great evil of Hindu Society is the exclusion of woman. It is bad for the men and it is bad for the women. When men are alone and when women are alone, there is a tendency to converse on subjects which both parties naturally feel are unsuitable in mixed society. The advent of a woman for whom men feel respect, or whose good opinion they value is enough generally to put a stop to such conversation on the part of men. All conversations which are not fit for mixed society have a tendency to degrade and demoralise more expecially when frequently indulged in. Without the presence of woman there is little or no hope of the society of men improving in this respect. There is a danger that a woman ushered into such society, unless strong in self-respect and Christian principle, may herself be brought down to the level of the society into which she has been ushered. It would be well that the wives and mothers of our Christian society be specially guarded on this point. Let them see to it that while not tolerating any improper familiarity towards themselves, they discountenance all impropriety of language and conduct in the society in which they move and into which they with their daughters are introduced. The elderly women especially should be an example to the younger.

Let not the younger women think that on account of their superior education, the greater advantages they have enjoyed and their wider experience in some respects of life, they can afford to dispense with some of the most important conventionalities under which society has hitherto bound them. Though we plead for women holding an influence in society, that influence must be exercised for high and holy ends and under a sense of serious solemn responsibilities. Her influence must be exerted not to be flattered, or to gain power over individual men for her own selfish ends, but to improve society and to promote its best interests.

It is more difficult for a woman to refrain from flirting than from almost anything else. She knows she has the power to charm and she is selfish enough to devote all her power to that in which she for the moment takes the greatest pleasure and finds most amusement.

Ambition is commendable in a man, but society will not tolerate it in woman, hence she must endeavour to keep before her own mind and also to make it clear to others that the ends she has in view are such as to justify the bold steps she takes.

To fit woman for society her education must be very varied aud her experience not contracted. She must act with grace the hospitable hostess without looking like one whose whole anxiety is as to how the viands have been cooked and how they are being served: she ought to take part intelligently and cheerfully in the conversation of her guests, and in fact seek to lead the conversation. In order to do this she must be possessed of varied information regarding history past and present, literature and the current topics, of interest.

When famine, epidemic, sorrow or calamity desolate her country, her sympathy, charity and benevolence should make themselves widely felt for the amelioration of the distressed. In the education of the young and especially the members of her own sex she should take the deepest interest. Her sympathy should be always readily given. She should not only run to weep with those who weep, but what is more difficult to rejoice with those who rejoice. Woman's power in society is to be measured not by the loudness of her tone, the fussiness of her conduct and the officiousness of her manner, or the strength of her arms, but by the sweetness of her temper, the persuasiveness of her voice, the gentleness of her manner, the purity of her life, and the amiability of her disposition as seen in a true woman's self-sacrificing character. Look for a moment at what woman has already done in other countries. Who ministers at the bedside of the sufferers in our Hospitals, Infirmaries and asylums? Who organises and executes the work of clothing the naked, feeding the starving, caring for the helpless little ones and winning back to the paths of virtue the fallen and profligate? Woman with a tender and loving heart, with her ready sympathy, her mother wit and unerring instinct. Bengali women should seek not to be mere imitators of their European sisters, but endeavour to strike out new paths of influence suitable to Hindu Society, its customs, traditions and predilections and to the tropical climate in which their lot is cast, seeking to follow in the footsteps of Him who went about continually doing good and whose mission in this world was "to seek and to save that which was lost." The more we keep in view our own utter unworthiness of all the mercies and privileges we enjoy, the fathomless needs of our brothers and sisters of the human family and the transcendant worthiness of Him whose name we bear, the less there will be of selfishness and self-seeking in all we think and do.—(*Indian Chr. Herald.*)

THE SECRET OF POWER.

ADDRESS BY MR. HENRY VARLEY, AT THE MILDMAY CONFERENCE.

There is a verse that has been a great blessing to my soul, I might say, for some years now, in connection with this subject. You will find it in the last verse of the 1st chapter of Colossians. The Epistle to the Colossians deals with the great truth of the headship of the Lord Jesus Christ, that is the prominent thought throughout the whole Epistle. You will notice that Paul writes these words in which he is speaking of his own service for Christ. "Whom we preach" (that is what is preached—Christ), warning every man, and teaching every man in all wisdom (that is the object of his ministry, and we may well ask, "who is sufficient for these things?") that we may present every man perfect in Christ Jesus (that is every man fully developed, every man built up and fully grown in Christ): whereunto I also labour (that is hard work, real, downright work), striving (another energetic word) according to (not my perception of what is right, not according to the keen perception of my intellect, although the Spirit of God may illumine that, but striving according to) His working, which worketh in me mightily." His working: it is the working of the Head—Christ; work in the strength and for the honour of Him of whom it is written that in Him God hath been pleased that all fulness should dwell, that all members of His body might receive out of that fulness. That fulness! Ay, there are limitless resources in Christ. Let me ask, in great diffidence, Is it true of us that we are finding this mighty power working in us? "According to His working, which worketh in me mightily." Wonderful words! Let us connect them in our minds with the words of Phil. ii. 12: "Work out your own salvation with fear and trembling." Paul is there writing to us who are God's people, not to those who are still unsaved. It is not a question of receiving salvation, but it is a question of our receiving a full

reward as servants. When the responsibility of the same ceases (that is to accept Christ) the responsibility of God's child begins. Notice now that word: "For it is God that worketh in you." The Greek word there is *energon*, from which we get the English word "energy." Now energy is a very difficult word to define, although we know thoroughly what it signfies. If we say a man is energetic, or a woman is energetic, you know what we mean; there is an inner activity, a power behind, which is just moving or impelling the whole being. So Paul teaches us that there is by the Spirit an inner power or energy, "striving according to His working, which worketh in (energizes) me mightily." Do not forget that we have no such weak word in the New Testament as the *influence* of the Holy Spirit (I do not say we have not its equivalent), but we have nothing less than the power, the energy the Holy Ghost. "Strengthened with all might according to the power of the Spirit in the inner man." We shall never be successful workers for God until we see that we are workers together with Him. God help us to grasp that thought.

Did you notice that very precious word read this morning? It was laid on my heart to read it this morning, and I had noted it down to read at this meeting, little dreaming that our chairman would read it and call attention to it. "The people bring more than enough for the work of the service of the sanctuary," "for the stuff they had was sufficient for all the work to make it, and too much" (Exod. xxxvi). On that that word were written on your hearts and mine! If that could be said of the offerings of a grateful people, what should be said of us, who have all the exceeding abundance that is in Christ? There is, a dear brother whispered to me, one work of Christ that is not yet finished, and that is His blessing His people. He was carried up when in the act of blessing, and that work still goes on. He is perpetually blessing us by the ministry, and imparting to us: "Eat, O friends; drink, yea, drink abundantly." Ever a fresh supply is before us. We care not for water that has been drawn for days, nor for stale bread, but our God provides not stale refreshment, it is every day, every moment, a fresh supply. So the blessing which we had yesterday must be renewed this morning: there must be ever fresh power from God, and it seems to me that God is ever ready to bring forth the resources of His wisdom and power. How do we account for the poverty of His Church on earth? Because His people do not recognise their need, and draw confidently fresh supplies from the resources of His grace. My desire is that we may now instantly know the reception of this power of which the apostle speaks when he says, "which worketh in me mightily.,' Observe, it "*worketh*," that is, in present application. It worketh now; it means now, to-day, it will mean now, to-morrow, and it will mean now, all the years hence in His service that in His grace will remain to us. May He give us to understand what it is to be energized by God Himself.

And now, in my closing words, let me ask you to read with me 2 Cor. vi. What a wonderful book is this Epistle to the Corinthians, or rather these two Epistles to the Corinthians? I suppose it is true to say that there is nothing in which we can need guidance or counsel, nothing which can happen to you down here, in which you will not find guidance, direction, or help from these Epistles. How comprehensive they are in meeting every want and every need of God's Church! I take it we are most of us workers, and the subject of this closing day is work for God. What, then, does the apostle say in this chapter? That we are "workers together with Him," and as workers we "beseech you also that ye receive not the grace of God in vain." I apprehend that the apostle means that we are not to know of this great power, and yet not be benefited thereby. We are to avail ourselves of this marvellous provision; we are to lay ourselves out for the reception of the power. But more, the expression, "Do not receive the grace of God in vain," seems to mean, Do not, having received the power keep it to yourselves, do not keep it entirely for your own selfish spiritual purposes. Mark you, we only know that we have spiritual power as we use it. You only prove the possession of spiritual grace as you yield it to His will. You can only know that you have spiritual power and force as you expend it. So, I believe, the apostle teaches when he goes on to say, "For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation." To whom do these words refer? To the Lord Jesus Christ primarily and in the highest sense. God the Father heard Him and succoured Him, and was well pleased with Him. And the Lord Jesus having been accepted, the fulness that is in Him meets our deepest need: "Now is the day of salvation." Brethen and sisters, if we be dead with Christ, if we be alive with Christ, it we have fellowship with Him, then our life must be spent in His service. May I not say, and my brethren in the ministry will not misunderstand me, but will readily perceive what I mean, God has committed to us the salvation of men? The glory of building the superstructure of His Church belongs to His Son alone, and He will not lightly part with that glory; but if you and I can say, and say it honestly, "My Father, I have so fallen in love with Christ that I would have fellowship with Him in His purpose of salvation, and would share it with Him;" if we can honestly affirm, "God is my record, how greatly I long after you all in the bowels of Jesus Christ;" God will grant us to share that glory which properly belongs to His Son. There is the corelative of this in the scheme of ministry of the Word, ministry which can only be done in fellowship with God. If we are to be successful, if children are to be daily born of us in the Lord, if we are to have the glory and joy of winning souls to Him, we must be in spiritual health ourselves. Notice then what follows: "Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses." It is, mark you, real work, hard work, trying work; work that requires these qualities of endurance. It is not simply coming to Conferences, but work at the risk of your life, and at the cost of the surrender of many comforts and luxuries. Work under opposition, risky work, work in the mission field, work in the dark alleys of London, work in China. Such a worker endures "in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings." I think there are ten of these—what we would call the—great facts of service. What do we want? The grace, the mighty energy, of the Holy Ghost which shall enable us to overcome them all. How did Paul, that great worker, overcome? They took him to Rome, and denied him his liberty. Yet the grand Epistles he wrote from Rome have proved a liberating message to millions. He writes as the prisoner—of Cæsar? Ten thousand times, no: the prisoner of Jesus Christ.

Now notice the words which follow: they are intensely interesting. I suppose outwardly, as regards his personal appearance, Paul was not much to look at. He was, it appears, a little man, with a good deal of bodily infirmity, but he did not rest upon bodily strength: his power is seen in the following verse—"Pureness." What an insight we get here into the secret of his power! You may have been in a large factory where you saw hundreds of wheels revolving in every room. What is the secret of it all? They take you into the great engine-room, and there you see how the power it generated. So in these verses we have as is were a glimpse at the way in which Paul's power was generated. Pureness of speech, pureness of thought, pureness of action. By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left.

My brethren can we wonder any longer that Paul succeeded? With such a capital as this he was bound to succeed. No wonder he could say, "I can do all things through Christ, which strengtheneth me."

And now he closes, as I will close, with a glance at the way: "By honour and dishonour (are you ready for either?) by evil report and good report (just as ready for the one as for the other); as deceivers, and yet true; as unknown, and yet well known; as dying and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possesaing all things (is it not wonderful?) Here is the secret of power, and it seems to me as if our blessed Lord was here this morning watching the many Christians assembled in Mildmay Park and exclaiming:) O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels."

That is it. May God break our bond for us this morning, that we may know what God would say to us: "O ye Christians, my heart is enlarged to you; ye are not straitened in us, but ye are straitened in yourselves; the fields are white unto harvest, the harvest is great, and the labourers are few" Let us, then, with a real, true, honest heart throw ourselves into the freedom of the service of the King, which service is not legality but perfect freedom.

Miscellany.

—A Lowry in Divine life:

In the month of April I visited the Maine Conference of the Methodist Episcopal Church. This year the Conference was held in the pleasant city of Portland, the scene of Edward Payson's labours, successes, spiritual triumphs, and glorious death. As soon as I had been conducted to the home of Mr. and Mrs. Emory, who gave me a most cordial welcome and entertainment, I began to inquire respecting the sainted Edward Payson, whose name is cherished in all the churches, and whose sanctity is a perfume that is not volatile and temporary like earthly things, but lasting and changeless as the permanent life and ever-recurring fragrance and freshness of spring. For twenty years Payson preached the Gospel in that city having numerous revivals, and lifting up the high standard of holiness before the people. The tone of piety was chiefly exalted, we must believe, by his own attainments and testimony. He did not use often the common terminology of the advocates and witnesses of holiness, but employed equivalents that meant the same things. He was evidently a wholly sanctified man.

Though a great sufferer, grace wonderfully triumphed in him, and though his career was compressed into a short life, and cut off by what seemed to be a premature death, yet he built a monument that will last for ever. In one year his church received an accession of seventy-three, and in the year of his death, seventy-nine. This was remarkable for those times, and in a church not distinguished for large revivals. But as every holy man has a right to expect, his success was a steady flow. For twenty years his average increase was thirty-five every year.

But the surpassing holiness of Payson was his chief characteristic. In a letter to his sister, he writes:—"Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some time such a happy inhabitant." . . "The Sun of Righteousness has been drawing nearer and nearer, appearing larger and brighter as he approached, and now fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun." Again he says: "I seem to

be swimming in a river of pleasure which is carrying me on to the great fountain."

"It seems as if all the bottles in heaven were opened, and all its fulness and happiness have come down into my heart." At another time he says: "God was pleased to fill me with Himself, so that I was burned up with most intense love, and panting after holiness. Never before had I such faith and fervency in prayer. I am happy as nature could sustain."

When he came to die this was his wonderful testimony: "I lie here and feel these convulsions extending higher and higher, but my soul is filled with joy unspeakable. *I seem to swim in a flood of glory which God pours down upon me.*" The memory of such a man is the heritage of Portland. The old church in which he preached for a score of years was burned in the great fire which occurred in that city a few years ago.

—Free Baptist Mission Report:

Balasore District Work.—Mr Marshall says:—We have spent ninety-one days in district work outside of the station, besides several weeks at Jellasore, holding special meetings and re-roofing the chapel. In these tours we have endeavored to visit all parts of our district, but more especiall to meet those who in time past have professed a belief in Christianity. On our first tour of eleven days we visited a number of inquirers about Sora, and preached daily in the streets and market places. We were highly pleased to find that a number of the people in a village called Puannund were observing the Sabbath, and other commandments of the Bible which they had learned. They came to the bungalow the Sabbath, and we had service with them. They had taken up the duty of daily prayer and reading of the Scriptures, and are trying we believe to follow Christ. We put the question and the duty of baptism before them as strongly as we could and we hope the day is not far distant when it will be our privilege to administer this ordinance to them. Time will not permit us to give in detail all the events of these tours. At another time we visited Russo, Duntoora, Tudigadia and Dhumnuggur. The people about these places were interesting beyond measure, especially in the three former places and their vicinity. The fabric of Hindooism is sadly broken up, and almost every day withnesses the further defection of the worshipers of Krisna. I took special pains on my second visit to ascertain as far as possible the condition of things as they now stand. All those who had previously professed to be believers in Christianity and firm to their convictions and are gaining accessions. There is a second class called *Sat Sungi*, a brotherhood whose distinctive features are rejection of caste, and all the Hindoo sacred books except the *Bhagabat Gita*. There is also a third class who reject idols, caste, and all the Hindoo sacred books, the beads about the neck, and every sign of Hindooism, and even refuse to eat with those who worship idols. They believe in and worship the one true God, and look to him alone for salvation. Of the numbers belonging to these three classes I cauld gain no definite information. A large majority of the people are still more or less unmoved, and these backed by the strong arm of the landlords who still remain bigoted Hindoos, present too formidable a power for them to contend with openly, hence the difficulty of ascertaining correctly their numbers. But for the gospel, preached, all these would have been to-day unfaltering in their trust in idols they now spurn, and the proud Brahmin could have boasted with reason of the unity and catholicity of his worshipers. Now his spirit is broken, and he views with grief the spoiling of his goods. How manifestly unjust it is to measure the work and the progress of foreign missons in India at this early day by the number of native Christians whose names are reported on the church books. They are as the handful of ripened stalks of grain which the farmer plucks as he passes through his waving fields, where shortly busy hands will gather in the abundant harvest. God will give us the harvest when we are prepared to gather it in and preserve it. As yet the churches but poorly provide for what they have. The power that has struck off these fragments from Hindooism will yet crush out the remaining errors, and the pure spirit of truth will enter in and possess the soul, and the "Lord will be their God, and they shall be his people."

TELEGRAPHIC NEWS.

Sofia, July 13th: The Prince of Bulgaria has issued a proclamation respecting the reforms in the public service. The Assembly will annually decide the budget and all international questions will be settled by that body.

Tunis, 14th: The French emissaries at Tripoli have been arrested.—The Porte has explained that the reinforcements sent to Tripoli were despatched purely for administrative measures.

London, 15th: The clauses Nos. 25 anh 26 of the Irish Land Bill have passed the House of Commons in Committee. After the signature had been attached to the latter clause, Mr. Gladstone strongly denounced the tactics of the extreme Home Rulers, which, he stated, in his opinion, degraded the House.

Paris, 15th: The National *fetes* held to-day have been observed throughout France with great enthusiasm.

Tunis, 16th: The French squadron has arrived off Sfax. A stubborn defence by the insurgents continues.

London, 16th: A debate took place in the House of Lords last night, relating to Transvaal affairs. The Earl of Carnarvon attacked the policy of the Government in connection therewith. The Earl of Kimberley (Secretary of State for the Colonies), stated in reply that it was inexpedient at the present time for the Government to make a statement on several points in connection with the Transvaal. The British troops, however, he said, would remain there to enforce, if necessary, the decisions of the Royal Commission now sitting, and a Sub-Commission will be appointed to adjudicate the Loyalist claims for compensation, The natives, he also added, would not be overlooked.—The Irish Land Bill, in Committee, has reached clause 42. The decision respecting clauses 27 and 34 has been postponed.—The Under-Secretary for India, in reply to a question in the House of Lords last night, defended the proposed scheme in connection with Cooper's Hill Training College.—He further stated that correspondence continues with the Government of India respecting the future strength of the Indian Public Works Department, but that the Government declined to produce the correspondence until it was completed.

Washington, 16th: The Agricultural Bureau monthly report states that the average condition of the crop of ten cotton states is 95 per cent.

London, 17th: The weather in England is at present tropical.—The heat throughout the United States is very great, and 550 deaths from sunstroke have taken place.—Latest advices from New York state that President Garfield continues progressing very favourably.

Tunis, 17th: The town of Sfax has been captured by the French.—LATER.—Later particulars regarding the capture of Sfax state that the capture was effected by a naval brigade landed from the French squadron. The insurgents offered a determined resistance, and their losses were heavy. The loss in killed and wounded on the French side amounted to fifty men. The French troops subsequently landed.

Paris, 17th: Don Carlos has been expelled from France, being accused of participation in Legitimist intrigues.

London, 18th: Agitation among the agricultural labourers in Ireland is reviving.—Messrs. Rothschild and Baring have issued the prospectus of a new railway, to be called the "Bengal Central Railway," the capital of which is one million sterling.

19th: Dean Stanley is dead.—The *Standard*, in this morning's issue, publishes a telegram from Durban stating that the entire Transvaal has been retroceded to the Boers.—Mr. Gladstone stated in the House of Commons last night that the following gentlemen have been appointed Irish Land Commissioners: Mr. Sergeant O'Hagan, Mr. E. J. Litton, M. P. for Tyrone, and Mr. Vernon, Land Agent.—The extreme Home Rulers strongly opposed the appointments, and the Conservative papers, in this morning's issue, condemn the weakness of the Commission.

Algiers, 19th: The tribal disturbances in Algeria and Tunis are assuming serious dimensions. The large towns are threatened by the insurgents.—It is reported that the French Commander-in-Chief in Algeria is about to organize an expeditionary force at Constantine to march through Tunisian territory from west to east.

London, 20th: The last clauses of the Irish Land Bill have passed the Commons in committee. The consideration of certain new clauses (particulars of which will follow) has been postponed.—The Queen's prize at Wimbledon has been won by Private Beck, of the 3rd Devon Volunteers, with a score of 86.

Tunis, 20th: Wholesale desertions are taking place in the Tunisian army.

London, 21st: The postponed clauses of the Irish Land Bill have passed the Commons in Committee. The Home Rule members have offered no opposition to Mr. Gladstone's selection of Land Commissioners, although the Extreme Home Rulers strongly oppose the same.—The subscriptions to the Bengal Central Railway are coming in to an enormous extent.—It is stated that the Italian Government is preparing a memorial to the Great Powers proposing a solution of the monetary problem.

PASSENGERS SAILED.

Per P and O Str *Indus*, 19:

For Southampton.—Mr and Mrs Mackenzie, sister, and child, Rev F M and Miss Mitchell and 4 children, Mrs L G Hynes and infant, Lt A R Martin, Mr and Mrs Willcox, Mr J A Stables, Lieut Ananes Smith, Mr and Mrs Dodson, Mrs Irvine Low and 2 children, Mr E Garnham, Mr A Mann, Major Hutchinson, Mr C Hampton, and Major J S Terry.

For Brindisi.—Capt C E Hallett, Lt H Hawkes, Major F M Ward, Capt R A Stopford, Colonel Pottinger, Mr H C Fanshawe, Col N W Montague, Mr and Mrs P P Hutchins, a gentleman, Mr F S Grouse, Mr and Mrs Pole and child, Mr S H Philipots, Mr H G Boyce, Capt W Ogden Smith, Mr F Lang, Mr H D Willock, Col J C P Baillie, Surgeon-Major W P Harris, Mieut the Hon W Coke, Major A W Foord, Lieut E H Rivett-Carnac, Capt H Cholmondeley, Rifle Brigadier, Dr E Levinge, Mr H J Walton, Capt Denshire, Col Medley, Mr C Beard, Mr D H Glade, Major R Westmacott, Mr B Moore, Mr Western, Major A G Hartshorn, Mr J Malcolm, and Mr Butler.

For Venice.—Capt Barry Demville, Mr and Mrs Elkington, Capt D Macpherson, Mr Bushe, Mr Max Dreyssig, Dr H A Kidd, Mr L Gordon, Mr G Place, and Mr H W Uloth.

For Suez.—Mr G S Hooper, and Mr J P C Roberston.

PASSENGERS ARRIVED.

Per P and O Str *Ancona*, 19:

From Southampton.—Dr A G Savory, Mr C H Halme, Mrs Farrer, Mr W Richardson, Mr L Pilot, Mr and Mrs Shorter, Mr A Batchen, Mr T McGrath, Mr G Ross, Mr J Williams, Mr Mahomed Ali, Naidio Koy, Mr H S Harmen, Mr W E Parsons, and Bandmaster Hickley.

From Brindisi.—Mr R [illegible], Mr C C Fox, Major and Mrs Pennycuick, Mr S E Ward, Major Temple, Major W Roberts, Major H C West, Major C S Powlett, Major F W Dod, Major A M Saunders, Major R H Adams, Dr Lunsdaine, Mr W Rossario and child, Dr H P Yeld, Major Oldham, Lt Col Stewart, Mr D Cowasjee, Mr Coode, and Mr H Carey.

From Venice.—Mr and Mrs Candy.

From London.—Mr C Lucas, Lt R W Wynyard, and Mr W Foxton.

Domestic Occurrences.

BIRTH.

JUNGBLUTH—July 20th at Mazagon, the wife of A. Jungbluth, B J S N Co. of a son.

DEATHS.

LEQUSNE—July 17th, at Poona, Kenneth Pierce, the son of W H Lequesne, C E, aged 11 months.

BAKER—July 16th, at Byculla, Alice Emily wife of Mr. Robert Edward Baker.

ASIATIC SOCIETY

"BOMBAY GUARDIAN."

Subscriptions received from 16th to 23rd July 1881.

J. A. Douglas, 15th December 1881, Rs. 7-10; G. E. Young, 31st December Rs. 5-1-6; John Fido, 14th May 1882, Rs. 6; Trimbuck Canara, 31st December 1882, Rs. 6; W. Daroux, 31st December 1881, Rs. 6-12;

IMPORTANT
New Advertisements.

PRIZE OF Rs. 150.

The Bombay Tract and Book Society offers a prize of Rs. 150 for the best MS. work in Maráthí in the form of a *Bazar Book* treating of subjects connected with the Hindu religion in its relation to Christianity and affording materials for the Christian preacher in his addresses, for Zenana Visitors, Bible Women and other Christian workers engaged in inculcating the truths of Christianity. It is recommended that the work contain suitable quotations from the Sanskrit or Vernacular literature of the country and illustrations drawn from the religious life of the people—and that in extent the work be limited to 150 pages 12mo. (printed).

The MS. will become the property of the Society.

The Competition is limited to Native Christians.

Competitors are requested to send their MSS. accompanied by a motto on a sealed cover containing the name and address of the author, to the Secretary of the Vernacular publishing committee, Tract and Book Society's Depot Bombay on or before the 1st March 1882.

The Society does not pledge itself to award the prize unless a work of merit which is considered worthy of publication, is offered.

D. MACKICHAN,
Sec. V. P. C.
Tract & B. Society.

PANCHGANI HIGH SCHOOL.

PATRON—H. E. The Governor.
VISITOR— The Lord Bishop of Bombay.
HEAD MASTER—The Revd. E. S. Burgess (late Head master of the Lawrence Military Asylum Girls' School Kasauli) Assisted by the Misses Williams late of Satara, who have charge of the girls & little boys.

Object, To afford parents in this Presidency an opportunity of securing for their children a good education together with the advantages of a bracing hill climate.

Course of Instruction—The Government Standards, including Matriculation.

Accommodation is now provided for boarding girls as well as boys in separate houses.

Prospectus as to terms &c. may be obtained on application to the Head Master.

[23/7/81.—6.]

EDUCATION AT HOME.
TO PARENTS AND GUARDIANS.

The MISSES BARTON (who have had 16 year's experience in tuition) receive a limited number of young Gentlemen to Board and Educate at

ROTHER HOUSE, COLLEGE PARK, LEWISHAM.

The pupils are instructed in the ordinary branches of English Education, French, German, Latin, Drawing, Pianoforte, &c., and efficiently prepared for public schools.

Terms.—50 Guineas per annum.

LEWISHAM is one of the healthiest localities near London, pleasantly situated in Kent, the Garden of England.

References given and required.

ROTHER HOUSE SCHOOL
Examination, July, 1880.

GENERAL REPORT

I have made a thorough examination of this School, and the results are highly satisfactory. The Papers on the whole were very well worked. Some: Scripture, English Grammer, Arithmetic, and Senior French were above the average in quality, and reflect great credit upon the Misses Barton.

The Pupils take great interest in their work and are very intelligent. The School-room and arrangements are excellent.

T. H. HARRISON, M.C.P.
Examiner.

If any one wishes to have a few specimen copies of the Bombay Guardian let him order 8 days before and he will get them free.—

Apply to MANAGER.

NOW READY.
An important and most desirable Book.

Revised with Statistics brought down to the close of 1880.

The Indian Missionary Directory.
and
Memorial Volume,
BY THE REV. B. H. BADLEY.

CONTENTS:

1. Brief historical Sketches, of all the Missions in India, including Burmah.
2. Lists of Missionaries sent out by the Home Societies. In this is found 1,700 names of Foreign Missionaries, together with the names of 500 others engaged in this country.
3. An account of the various Private and Independent Missions.
4. Statistics of all the Missions in India, showing the increase since 1871.
5. Names and addresses of Ceylon Missionaries.
6. Names and stations of about 200 *Zenana Missionaries.*

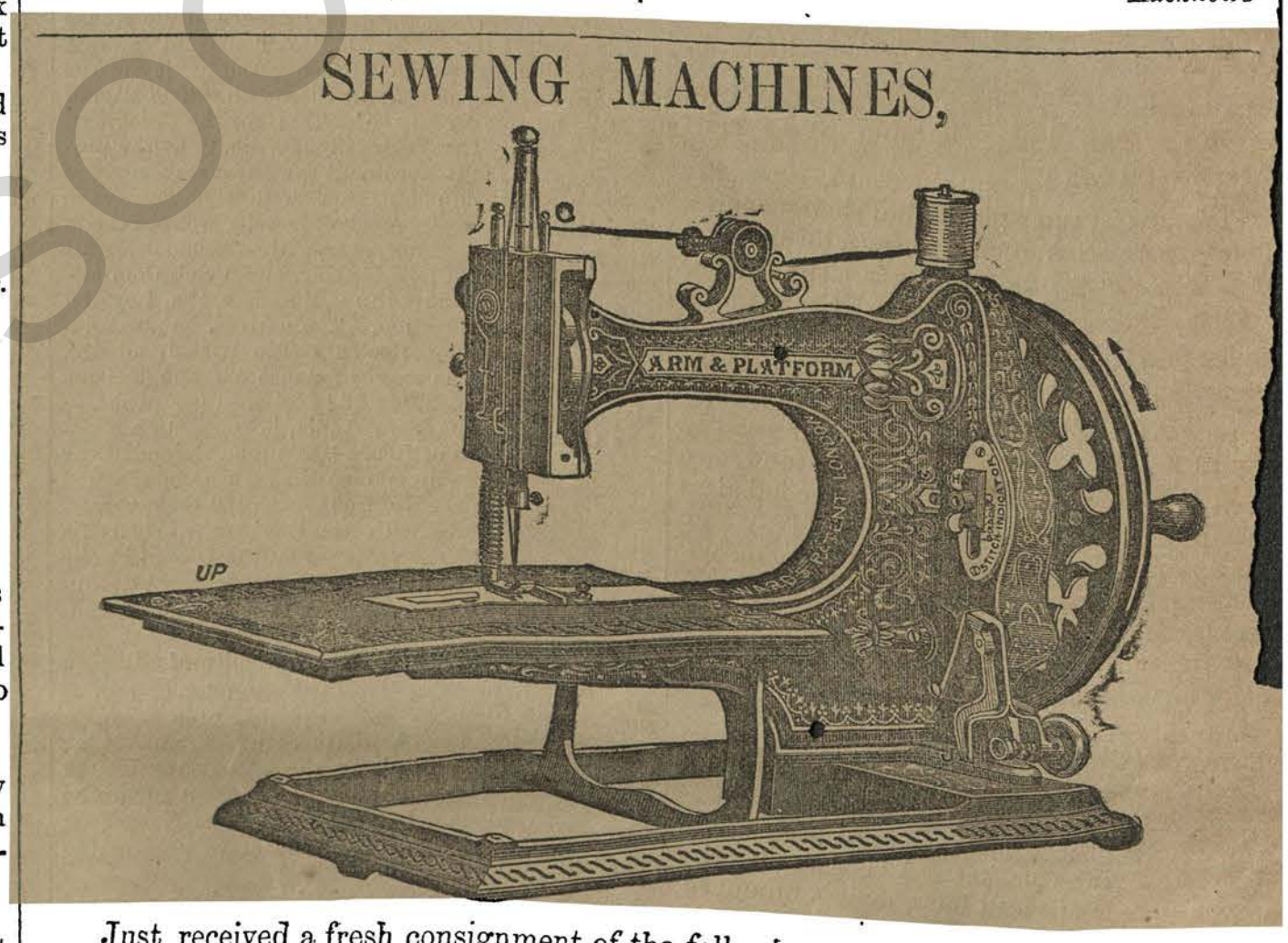
A book that will recommend itself to every Missionary, because needed by every Missionary as well as by others taking an interest in Mission work.

"The COMPILER has put a vast amount of information into the 280 pages of this volume."

Price Rs. 3.

Money order remittance preferred.

Address, Rev. B. H. BADLEY,
Lucknow.



Just received a fresh consignment of the following celebrated Sewing Machines unequalled in simplicity, durability, and range of work:—

The "Singer."	The "Stitchwell."
" "Wanzer."	" "Express."
" "Arm and Platform."	" "Lincoln."

Thread, Needles, Shuttles, and all other accessories for Sewing Machines always on hand.—

SEWING MACHINES are also carefully and thoroughly repaired by a Practical European Machinist.

H. A. GEYER,
6, Elphinstone Circle,—Fort, Bombay.

ELECTRICITY

IS

LIFE to the BLOOD.

The battries which we lately received are now out of stock, as the demand for them was very great, still we expect them soon.

Manager Anglo-Vernacular Press.

THE SUFFERER'S FRIEND.

TRADE MARK.

THILUM

FOR EXTERNAL APPLICATION.

A SPECIFIC for Rheumatism, Lumbago, Gout. Sciatica, Stiffneck, Sore Throat, Numbness, Swellings, Weakness, or Pains in, or contraction of, the Joints, Pains, in the Back, Bruises, Cramps, Nervous Headache, Hemicrania, (one side headache) Brow-Ague, Neuralgia, Pains and Stiffness consequent on Shooting, riding, or violent exercise, Pains in the Back and Limbs produced by Dengue and other fevers, and all muscular Pains &c., also for Mumps, Paralysis, and Asthma, Coughs, Colds, Bronchitis Difficulty of Breathing and Pain or Weight, on the Chest, Corns, Boils, Eruptions, Chancre, Piles, &c. &c.

"THILUM" is a certain and speedy cure for Ringworm, Itch, Scorpion Sting and Musquito bites.

"THILUM" is a wonderful preventive of Musquito or other noxious insect bites.

Price Rs. 1-4-0, Packing, 4 ans. Postage, 4 ans.

N. B.—Postage and packing for 3 Pots the same as for a single Pot.

☞ Special rates to Missionaries charitable hospitals and institutions on application only to F. H. Bowden, HENRY'S "THILUM" WORKS, Madras.

N. B.—Henry's "Thilum" does not contain a particle of Opium or Mercury in any form, nor indeed any deleterious ingredient. It may safely be used for infants and on the most delicate or broken skin.

TESTIMONIALS.

I owe it as a duty to you and to sufferers to inform you of my case.

For 2 years I suffered severely from Rheumatism and tried every remedy that came in my way that was said to be good for this disease, but grew worse instead of better until November 1879, when Paralysis supervened and I completely lost the use of both of my legs from the knees downwards.

In March 1880, while still in this helpless state, a gentleman friend recommended me to use your "Thilum" and gave me some from the application of which I found such marked benefit that I procured more, and in September following was able to walk for the first time for nearly a year.

I am continuing to use "Thilum" and can now walk about freely without the aid of a stick, and am getting flesh on my legs which a few months ago were mere skin and bone.

DHANJEE NANSEY.

KHOJAH BAZAAR, *Bombay, 7th May*, 1881.

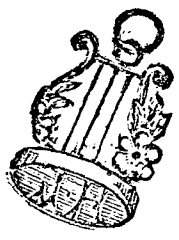
GOUT.—Kindly send me seven more boxes of Henry's "Thilum." I got one from you some time ago. I am subject to Gout. The disease came on at intervals of four to six months. It used to catch a small space of the size of a four anna piece near the ankle-joint. The pain which used to be stabbing remained for three days, being the severest on the second day. Even after the pain subsided I could not walk freely for nearly a week. I felt the pain lately, a few days after I got the "Thilum" from you. I applied it and believe me that it *subsided the pain almost immediately*. I felt the pain three times, on one and the same day but the application of the invaluable "Thilum" had the same good effect. *It worked like magic.* Formerly no medicine could cure the pain or even diminish it. I now feel that I should never be without a box of "Thilum" in my pocket. You are at liberty to make any use of this letter.

TASGAON, SATARA DISTRICT, M. KUVARJI.
27th March 1881. *Sub-Judge.*

I have used Henry's "Thilum" for the orphans and other inmates of the Mission Premises and out-patients treated at the Dispensary for the past 12 months with the most satisfactory results. I have found it *most efficacious for Rheumatism, Sore Throats, Neuralgia, Sprains, Bruises and Swellings.* The Brahmin monegar of Sirivatore (South Arcot District) suffered severely *for six months* from acute pains in both knee joints, accompanied by swelling. Some four months ago I gave him about *half a pot* of "Thilum" which effected a *perfect cure in a few day.* He has since come to see us, and has shewn unmistakeabe, proofs of his gratitude. I consider "Thilum" a *most valuable remedy which should be always kept at hand.*

PUNROOTY MISSION, H. H. GROOM.
15*th October*, 1881.

"THILUM" may be had of F. H. Bowden, Madras, and in Bombay of Messrs. Treacher & Co., and of all Chemists, Bolton & Co., W. J. Essai, Mrs. J. Briggs, Temperance Hall, Apollo Street, and the Manager ANGLO-VERNACULAR PRESS, New Nagpada, Byculla, Bombay.



Motto Seals (plated) on Black or white wood handles Rs. 3 each.

—:o:—

Figures.	Mottoes.
Forget me not.	Forget me not.
A Rose.	Sweeter still
A Thistle.	Nmo me impune lacessit
A Big Sun Flower.	Heavens light my guide.
A large nose.	Nobody.
An Ass'head over style.	Tempus fugit.
Shamrock leaves.	Tria Juncta in uno.
Water lily.	Semper fidelis.

The above can also be made in silver or gold to attach to watch guard &c.

JOHN HANNAH
Engraver, Jeweller,
and Die Sinker,
East Street, Poona.

METHODIST BOOK CONCERN,

42 *Meadow Street, Bombay.*

PICTORIAL BIBLES.	Rs.	a.
Turkey Morocco full gilt	40	0
„ „ gilt edges... ...	35	0
American Morocco gilt edges ...	28	0
„ „ Marbled edges ...	25	0
These Bibles contain an Encyclopedia of Biblical knowledge.		
Child's Bible Morocco	18	0
„ „ Cloth	14	0
BEAUTIFUL GIFT BOOKS.		
Lord's Land Morocco	11	0
„ „ Cloth	7	0
Lights and Shadows Morocco ...	11	0
„ „ Cloth... ...	7	0
Great Men of God Morocco ...	10	0
„ „ „ Cloth	7	0
Ill'd History of Methodism half Morocco	8	0
„ „ Cloth	7	0
Love Enthroned Steel	2	8
Perfect Love Wood 1880.	2	10
Scripture Views of Holiness—McDonald	2	0
New Testament Standard of Piety McDonald	2	0
All for Christ—Carter	1	8
Higher Life—Boardmen	3	7
Christian Purity—Foster	3	8
Gift of Holy Ghost—Davies ...	2	8
Life Thoughts—Mahan	2	3
Gift of power—Platt.	2	8
Mission of Spirit—Dunn	1	4
Methodist Desciplines	1	0
Fullness of Grace—Page	0	15
Palmers War of Holiness	0	10
Memoirs of C. B. Finney	6	0
Beulah Songs...	0	12
Songs of Cannan Cloth 11 Paper ...	0	6
Gospel Hymns 1-2-3...	1	4
Beautiful S. S. Maps on Cloth.		
Palestine 9 feet by 6½ feet	25	0
Egypt and Arabia 9 feet by 6 feet ...	12	8
Paul's Travels 9 feet by 6 feet.....	25	0

D. O. FOX, Agent.

THEOLOGICAL BOOKS.

THOMAS BAKER,
20, GOSWELL ROAD LONDON.
Established 1849.

200,000 volumes, English and Foreign, in every department of Theology, including Commentaries, Biblical Criticism, Patristic and Liturgical Works, Church History and Discipline, Sermons, and books for the Clergy generally.

Catalogues published periodically and sent post free on application.

HOME FOR PUPILS.

MRS. G. MILES takes in as Boarders a few children attending any of the Schools in Poona. For further particulars apply to Mrs. Miles, 24 Stavelly Road, Poona.

ARCHIVE MUMBAI SOCIETY

EDUCATION IN ENGLAND.

Elgin College, 37, *Chepstow Villas*,
BAYSWATER, W.

THE MISSES GREGSON receive a limited number of Young Ladies, who study under their immediate superintendence.

Advantageous terms are offered for children whose parents reside in India. Special arrangements can be made for the holidays, and taking the entire charge of children sent home for their education.

TERMS.

Per Annum.

For Senior Resident Pupils, including a Course of English, Latin, French, Music, and Drawing ... ...Sixty Guineas.
For Junior Resident Pupils (under thirteen)... ... ...Fifty „

References are kindly permitted to

LADY HAVELOCK, 14, Kensington Park Gardens, W.
REV. R. THORNTON, D. D., St. John's Vicarage, Notting Hill, W.
COLONEL C. O. LORD, Bath.
R. S. MAIR, ESQ., M. D., Egmore House, Ledbury Road, W.
REV. J. GELSON GREGSON, Mussoorie, N. W. Provinces.

!!! Cure the Test. !!!

DAY'S FAMILY MEDICINES.

Infallible Unsurpassable, and Infinitely superior to other preparations of the kind.

DAY'S FAMILY MEDICINES are strongly recommended to Fathers of Families, Emigrant vessels, Tea and Indigo planters, &c., as being harmless, efficacious, and prepared from the freshest drugs. Their value is inestimable, and at a trifling outlay, cures are speedily effected. To the Mofussil especially, where neither the best Medical advice nor the freshest drugs are always available at the moment, Day's Family Medicines will be found to be a great boon, and of incalculable benefit.

☞*The prices of all the following Day's Medicines are the same according to their sizes.*

Sizes:—Nos. 1 2 3 4 5 6
Prices:— As. 8 Re. 1. Rs. 2. Rs. 4. Rs. 8 Rs. 10

The Medicines can be sent to any part of India by Parcel Post. All orders from the Mofussil should therefore contain 4 annas extra for packing.

Remove the cause of all diseases by using Day's

PANACEA PILLS.—Cure all sorts of diseases in the human frame. In better repute than Holloway's Pills.

PANACEA OINTMENT.—Cure all sorts of skin diseases (Considered the best ever discovered).

Suffer no longer from pains, but use Day's

MIRACULOUS PAIN HEALER.—Gives instantaneous Ease and Comfort in all sorts of *External* Aches and Pains, and radically cures the disease. (Superior in efficacy to all Pain-Cures and Pain-Killers in the world)

MAGICAL PAIN ERADICATOR.—Cures and Relieves all sorts of Internal Pains in the human system.

LEWIS & Co., Sole Agent in India.

THE BOMBAY GUARDIAN.

PRICE REDUCED TO RS. 6.

The BOMBAY GUARDIAN is now enlarged from 12 to 16 pages. It has been in existence for more than a quarter of a century. It has quite a large circulation in India and to some extent also in Europe, America and other countries.

TERMS OF SUBSCRIPTION: Rs. 6 in advance per annum; with Indian Postage, Rs. 7-10; with Postage to England, and America via Brindisi Rs. 10-14; to other Foreign Contries Rs. 9-4-0. For smaller periods in proportion.

Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, peon with subscription-book will call statedly

ADVERTISEMENT RATES.

STANDING ADVERTISEMENTS for 1 year, As. 4 per inch for every insertion in advance
„ „ „ 6 months, As. 6 „ „ „ } with occasion-
„ „ „ 3 months, As. 8 „ „ „ } al changes.

ALL RELIGIOUS (Christian) AND CHARITABLE ADVERTISEMENTS, both for longer and shorter periods, 4 As. per inch for every insertion.

SHORT ADVERTISEMENTS in small type, As. 2 per line for first insertion and 1 Anna per line for succeeding insertions.

ADVERTISMENTS can be inserted in English, Marathi and Gujarathi.

Special contracts can be made for Advertising; and I shall be happy to correspond with, on the subject.

DOMESTIC OCCURENCES 8 As. per insertion.

N. B. Advertisements of liquor, opium, theatrical entertainments &c. will not be inserted.

All business letters should be addressed to Rev. Vishnu Bhasker, at the Anglo-Vernacnlar Press, No. 36, Tank Street, New Nagpada, Bombay.

Letters for the Editor may be addressed to him at the above-mentioned Press.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.

Head Master—MR. JAMES MCDONALD,
Head Mistress—MRS. MCDONALD, } With Assistants

FORT SCHOOL—HUMMUM STREET.

Head Master—MR. A. D. SMEATON,
Head Mistress—MRS. SMEATON, } With Assistants.

Music Master—MR. JOSEPH SCHMUCK.

French Master—SIGNOR PEDRAZA.

R. JEFFREY.
D. MACPHERSON. } Honorary Secretaries.

Boarders (Boys and Girls are received by Mr. and Mr McDonald, and by Mr. and Mrs. Smeaton.
Bombay, January, 1879.

PARLOR ORGANS ON EXHIBITION.

Several New Styles just received:—

No. 6. Four Setts of Reeds, 14 Stops, Rs. 280.

No. 9. Chapel Style, 5 Octaves, 17 Stops, Rs. 320.

No. 14. Church or Parlor Pipe Organ style, $8\frac{1}{4}$ feet high, Rs. 480. and other styles.

We believe these to be the cheepest Organs ever introduced into India. Intending purchasers should call at once and examine them.

W. J. GLADWIN, *American Agency.*
12th Lane, Khetwady, Bombay.

THE
BOMBAY PURVEYING AND GENERAL
PROVISION STORES

Will shortly be opened on the Co-operative or Cash System.

The *cheapest* place in Bombay where you can buy all your Provisions for *ready money.*

For further particulars see advertisement next week.

Provision Cash Bazaar.
W. J. ESSAI.

WELL WORTHY OF NOTICE AS A CERTAIN CURE

for Bilious and Liver Complaints Indigestion Wind, Spasms Foul Breath, Nervous Depression, Irritability, Lassitude, Loss of Appetite, Dyspepsia, Heartburn; Sour Eructations, Lowness of Spirits with sensation of fullness at the pit of the Stomach, Giddiness, Dizziness of the Eyes &c.,

DR. SCOTT'S BILIOUS & LIVER PILLS

STAND UNRIVALLED.

As a General Family Aperient Medicine they have no equal, being mild in their operation, and grateful to the Stomach, they give a healthy tone and vigour to the different secretions, causing the necessary organs of the Stomach and Liver to resume their activity, thus restoring the appetite, promoting digestion, and strengthening the whole system.

They can be taken at any time without restraint from business or pleasure, hence they are a most valuable domestic medicine. Heads of households should always have a box of these Pills by them, to resort to on any slight occasion of ailing on the part of those under their charge, as by paying attention to the regular action of the Stomach, Liver, and Bowels, many a severe illness is avoided or mitigated. They will be found in slight cases by a single dose to restore health to the body, with a happy frame of mind.

Prepared only by W. Lambert, 1A, Vere Street London, W., England. In Bottles **ONLY**, 1s. 1½d. and 2s 9d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "DR. SCOTT'S Bilious and Liver Pills," in a green bottle, wrapped in green paper, and having the name and address.

WILLIAM LAMBERT,
8 King William Street, Charing Cross,

ngraved on the Government Stamp. Do not, herefore, purchase without seeing the Government tamp over the cork of the bottle.

POONA SCHOOL.

his institution is under the management a board of Trustees appointed by the uth India Conference of the Methodist iscopal Church, and also under Governut inspection.

Having secured most eligible and comdious quarters and efficient assistants le and female, the principal is prepared receive besides day scholars both boys l girls as boarders on reasonable terms.

For particulars apply to
REV. W. E. ROBBINS, Principal,
Stavely Road, Poona.

NEW VOLUME.

he I. M. Watchman enters its Third me this month. Among other articles, now publishing an exposition of FREE ONRY and other Secret Societies. Post d, one year Rs. 2, in advance. Volume II, containing previous articles upon Secret Societies, may be had for 1 Re.

Address, PUBLISHER. I. M. WATCHMAN,
GRANT ROAD, BOMBAY.

TEMPERANCE HALL.

3, APPLO STREET, FORT, BOMBAY.
Coffee, Tiffin, and Reading Room,
Open from 6 A. M. to P. M. daily.

Private Boarding Establishment, Comfortable Rooms, with board by the day or month.

ANCHOR LINE.

Indian Service between Bombay, Liverpool and Mediterranean.

The following sailings have been arranged.

BOMBAY TO LIVERPOOL DIRECT.

	Captain.	Tons.	H. P. Nominal.	
s. s. "Britannia"	R. Hutchison.	3500.	700.	31st Aug. 1881.
s. s. "Hispania"	J. Laird.	3500.	700.	17th Sept. „

BOMBAY TO MARSEILLES.

	Captain.	Tons.	H. P. Nominal.	
s. s. "India"	J. Jamieson.	2500.	500.	13th Aug. 1881.
s. s. "Roumania"	T. G. Knox.	3500.	700.	about 24th Sept. „

These steamers have been especially fitted for the Indian Trade, and have accommodation for a large number of saloon passengers.

Each steamer carries a Surgeon and Stewardess.

Fare through to	New York	Rs. 600.
„ „	Liverpool	„ 500.
„ „	Genoa	„ 450.
„ „	Naples	„ 400.

For plans, hand-books of information, and for any further information

Apply to W. & A. GRAHAM & Co.,
Agents.

N. B.—The New York passages are booked in connection with the Co.'s Atlantic Mail Service either from Greenock or from London.

There are weekly sailings from either place.

Graham's Buildings Bombay.

HALL LINE OF STEAMERS.

FORTNIGHTLY BETWEEN

BOMBAY AND LIVERPOOL VIA MALTA.

The following sailings have been arranged.

	Commander.	*Tons.*	*H. P. Nominal.*	
s. s. "City of Baltimore"	J. Verril.	2300.	300.	24th August 1881.
s. s. "Trentham Hall"	Jas. Shaw.	2100.	300.	7th Sept. „
s. s. "Wistow Hall"	T. Collins.	2700.	400.	21st „ „
s. s. "Rydal Hall"	O. Lloyd.	2700.	400.	8th October „
s. s. "Speke Hall"	W. Brand.	2700.	400.	22nd „ „
s. s. "City of Baltimore"	J. Verril.	2300.	300.	19th Nov. „
s. s. "Trentham Hall"	Jas. Shaw.	2100.	300.	3rd December „
s. s. "Wistow Hall"	T. Collins.	2700.	400.	21st „ „
s. s. "Rydal Hall"	O. Lloyd.	2700.	400.	5th January 1882.
s. s. "Speke Hall"	W. Brand.	2700.	400.	20th „ „

These fast steamers have been specially built and adapted in every way for the Bombay trade.

Each steamer carries a Surgeon and Stewardess.

For plans, handbooks of information and any further particulars,

Apply to EDWARD BATES & Co.
W. A. GRAHAM & Co. } *Agents.*

Bombay, 21st July 1881.

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

The attention of the Friends of the above Society, and of the Public generally, is invited to the following selection from the stock of books now on sale at the Depot. (Address—The Superintendent.)

	Rs.	A.	P.
The Pulpit Commentary, edited by Spence & Exell.			
Genesis and 1 Samuel—*each*. ...	9	6	0
Judges and Ruth (1 vol.)	6	9	0
Ezra, Nehemiah and Esther Do.	7	13	0
Set of 4 vols. nett.	29	13	0
New Testament Synonyms—Trench.	7	8	0
Notes on the Miracles —„—	7	8	0
Notes on the Parables —„—	7	8	0
Studies in the Gospels —„—	6	9	0
Set of 4 vols. nett.	26	2	0
The Ages before Moses—Lectures on Genesis by J. Munro Gibson.....	3	2	0
The Mosaic Era —do—	4	11	0
Godet's Biblical Studies—New Test. Lyttleton	4	11	0
Tho Life of Christ—Cunningham Geikie 2 vols. *nett*	16	14	0
Hours with the Bible —do— 1st and 2nd Series each.	3	12	0
Old Testament Portraits —do— ...	4	11	0
Critical and Explanatory Notes on Genesis—Jacobus	3	12	0
—Do— —do— on the Gospels —do—	4	6	0
Ryle's Expository Thoughts On the Gospels, *complete in 7 vols. nett*.....	25	0	0
The Biblical Museum–J. Comper Gray			
Old Testament 9 vols. *each*	3	2	0
New Testament 5 vols. *each*	2	13	0
Set of 14 *vols. nett*.....	28	0	0
Horne's Introduction to the Study of the Bible 4 vols. *nett* .....[wood.	23	10	0
The Parables of Our Lord—Calder-	3	12	0
The Land and the Book—Thomson...	4	11	0
Do. do. Presentation vol. *nett* ...	11	13	0
Adam, Noah and Abraham—Parker..	1	14	0
Isaac, Jacob and Joseph—Dods	2	3	0
Notes on Gospel History—Green ...	3	2	0
Alford's New Test. for English Readers 4 vols. *nett.*	30	10	0
Cassell's Biblical Educator–edited by Plumptre in 2 or 4 vols. *nett*	11	13	0
Biblical Atlas and Gazetteer.....	2	13	0
Helps to the Study of the Bible (*taken from the Oxford Teachers' Bible*) 0-10-0 and.....	1	4	0
The Cambridge Bible for schools, ed. by Perowne:—			
Joshua—by G. F. MacLear D.D.	1	9	0
I Samuel, by A. F. Kirk Patrick M. A.....	2	3	0
Jeremiah by A. W. Streane M.A.	2	13	0
Jonah by T. S. Perowne. D. D.	0	15	0
Matthew by Rev. A. Carr M.A...	1	9	0
Luke-by Canon Farrar	2	13	0
John by Rev. A. Plummer M. A.	2	13	0
Acts. Vol. I Prof. Lumby. [M.A.	1	9	0
Romans. by Rev. H. E. G. Moule	2	3	0
Corinthians. 2 vols. Rev. J. Lias, M. A.....[D. D.	2	8	0
James-by Rev. E. H. Plumptre	0	15	0
Peter and Jude —do——do—	1	9	0
Set of 13 vols. *nett*	21	1	0
The Oxford Teachers' Bible, *in a great variety of bindings*:—			
Small size 2-13-0; 4-11-0; 5-0-0; 5-10-0; 6-4-0; 7-8-0; 9-1-0 and 10-0-0.			
Medium 5-0-0; 5-10-0; 6-4-0; 6-9-0; 7-8-0 and 10-0-0.			
Large 8-7-0; 11-9-0; 12-3-0; and 13-2-0.			
—Do— with wide margins for MS. Notes..... 15-0-0 and	22	8	0
The Englishman's Bible-Newberry *nett*	16	14	0
Dean Alford's New Testament.....	0	15	0
Joseph Gurney's New Testament.....	5	0	0
Tischendorf's —„— (Tauchnitz Ed.)	1	9	0
Patriarchs and Lawgivers of the Old Testament—Maurice	3	2	0
Prophets and Kings of—do— —do—	6	9	0
What is Revelation.....—do—	6	9	0
The Doctrine of Sacrifice.....—do—	4	11	0
The Battle of Unbelief—Carlyle	3	2	0
Theology in the English Poets–Brooke	3	2	0
Colloquia Peripatetica—*notes of conversations with the late John Duncan D. D.*—Knight	3	2	0
God's Book for Man's Life—Brown...	3	2	0
Studies in the Life of Christ—Fairbairn ..... [—do—	5	10	0
Studies in the Philosophy of Religion	5	10	0
The Christian's Plea against Modern Unbelief—Redford	5	10	0
Homiletic Encyclopædia of Illustrations in Theology and Morals—Bertram ..... [Cairns.	7	13	0
Unbelief in the Eighteenth Century–	6	9	0
The Humiliation of Christ—Bruce...	6	9	0
The Training of the Twelve—do— ...	6	9	0
The Chief End of Revelation–do— ...	3	12	0
Modern Doubt and Xian Belief—Christlieb ..... [Dorner.	6	9	0
System of Christian Doctrine vol I—	6	9	0
What is of Faith as to Everlasting Punishment—Pusey	2	3	0
New Testament Idea of Hell—Merrill	1	9	0
For Ever, Essay on Eternal Punishment—Randles	3	2	0
Everlasting Punishment—Goulburn.	4	1	0
Modern Anglican Theology—Rigg...	4	11	0
Natural History of Atheism—Blackie	3	12	0
Scientific Sophisms—Wainwright ...	4	1	0
Ritualism, Romanism and the Reformation —„—	4	11	0
The Two Babylons—Hislop	4	11	0
Superhuman Origin of the Bible—Rogers .....[2 vols *nett*	3	12	0
Hours with the Mystics—Vaughan	13	8	0
Dickinson's Theological Quarterly 1875-79. 5 *Bound vols nett.*	16	14	0
Theology of the New Testament—Oosterzee	3	12	0
Thoughts on Sacred Prophecy–Birks	1	9	0
The Approaching End of the Age—Grattan Guinness—Seventh edition	4	11	0
Messianic Prophecies—Delitzsch.....	3	2	0
The Doctrine of the Apocalypse—Gebhardt	6	9	0
The Gospel History—Ebrard.....	6	9	0
The Origin and Growth of Religion—*Hibbert Lectures* 1879—Renouf.....	6	9	0
Boston Monday Lectures—Joseph Cook. Biology, Transcendentalism, Conscience, Orthodoxy, Heredity, Marriage, Labour and Socialism, in 8 *vols. each*.	0	15	0
Health Studies—H. Sinclair Paterson	1	9	0
Studies in Life —do—	1	9	0
The Hnman Body & its Functions–„–	1	9	0
Thrift Lessons—Walters ...[Holmes	2	3	0
Exeter Hall and its Associations—	1	9	0
The World of Anecdote–Paxton Hood	3	12	0
The World of Moral and Religious —do— —do—	3	12	0
The Life of Dr. Alex. Duff—Smith...	6	9	0
Men Worth Remembering:—			
Stephen Grellet—Guest.....	1	9	0
William Wilberforce–by Stoughton	1	9	0
Philip Doddridge—Stanford.....	1	9	0
Robert Hall—Paxton Hood	1	9	0
Thos. Chalmers—Fraser	1	9	0
Beeton's Universal Biography.....	4	11	0
Representative Nonconformists–Grosart.....[Underhill	2	13	0
Life of the Rev. J. M. Phillippo—	3	2	0
Letters of Samuel Rutherford–Ed. by Thos: Smith	3	2	0
The English Reformation—Geikie...	3	2	0
FANCY GOODS *a new and choice selection, consisting of* Purses, Wallets, Letter-cases, Photo Screens, Frames, Albums, Inkstands, Writing Desks, Paper weights, Paper cutters, Paint Boxes, Mathematical Instruments &c &c &c.			
The Biblical Museum—J. C. Gray			
Old Test. 6 vols. each 3-2-0 or *nett*	16	14	0
New Test. 5 „ „ 2-13-0 „	10	0	0
Notes for Bible Readings, edited by Briggs & Elliott–Introd. by Moody	1	9	0
Hand Books for Bible Classes.			
The Books of Chronicles–Murphy	0	15	0
The Post Exilean Prophets–Dods	1	4	0
The Life of Christ—Stalker.....	0	15	0
The Epistle to the Galatians—MacGregor	0	15	0
Isaac, Jacob and Joseph—Dods	2	3	0
Adam, Noah and Abraham—Parker.	1	14	0
The Cambridge Bible for Schools			
Joshua—MacLear	1	9	0
I Samuel—Kirk-Patrick	2	3	
Jonah—Perowne.....	0	15	
Jeremiah—Streane.....	2	13	
Matthew—Carr	1	9	
Mark—MacLear	1	9	
John—Plummer	2	13	
Acts—Lumby	1	9	
Corinthians 2 vols.—Lias.....	2	8	
Peter and Jude—Plumptre	1	9	
Set of 11 vols. *nett*.....	17	2	
The Portable Commentary—Jamieson Faussett & Brown 2 vols, Half Calf *nett*.....	11	4	
The Critical —do— —do— —do— —do— —do— Cloth 4 vols....	8	12	
The Bible Educator—Plumptre 2 or 4 vols. *nett.*	11	13	
Notes on the Parables—Trench	7	8	
Notes on the Miracles —„—	7	8	
Cruden's Complete Concordance edited by Youngman ... [2 vols. *nett.*	4	11	
Life and Works of St. Paul—Farrar	13	8	
Our Lord's Life on Earth—Hanna 6 vols. *nett.*	16	14	
The Life & Work of Christ—Malleson	3	2	
Jesus Christ, His Times, Life and Work—Pressense [—Drummond	4	11	
Last Scenes in the Life of Our Lord			
David, King of Israel—Krummacher	4	1	
Life and Writings of St. John—Macdonald	6		
New Marathi Publications.			
Life of Mahomed.....	0	4	
Narnaik .....As. 4,...	0	2	0
Comparison between Hinduism and Christianity.....	0	1	6
A Prize Essay on Hindu Festivals...	0	1	6
Conversations on Idolatry.....	0	1	6
Brahman's Claims	0	1	0
Comparison between Christ & Krishna	0	1	0
What is in the Vedas.....	0	1	0
What is in the Satya Veda Part I....	0	0	6
Do. do. do. II...	0	0	6

A Discount of 10 *per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calendar month to the value of Rs.* 10 *and upwards. Payment either in cash or on presentation of account at the beginning of the month succeeding the purchases.*

Printed and Published for the Proprietor by SUMANT VISHNU KARMARKAR *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 56, Tank Street, New Nagpada BOMBAY.